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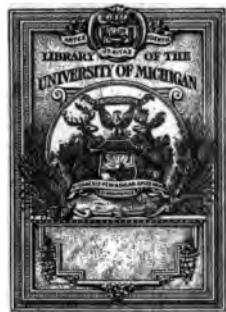
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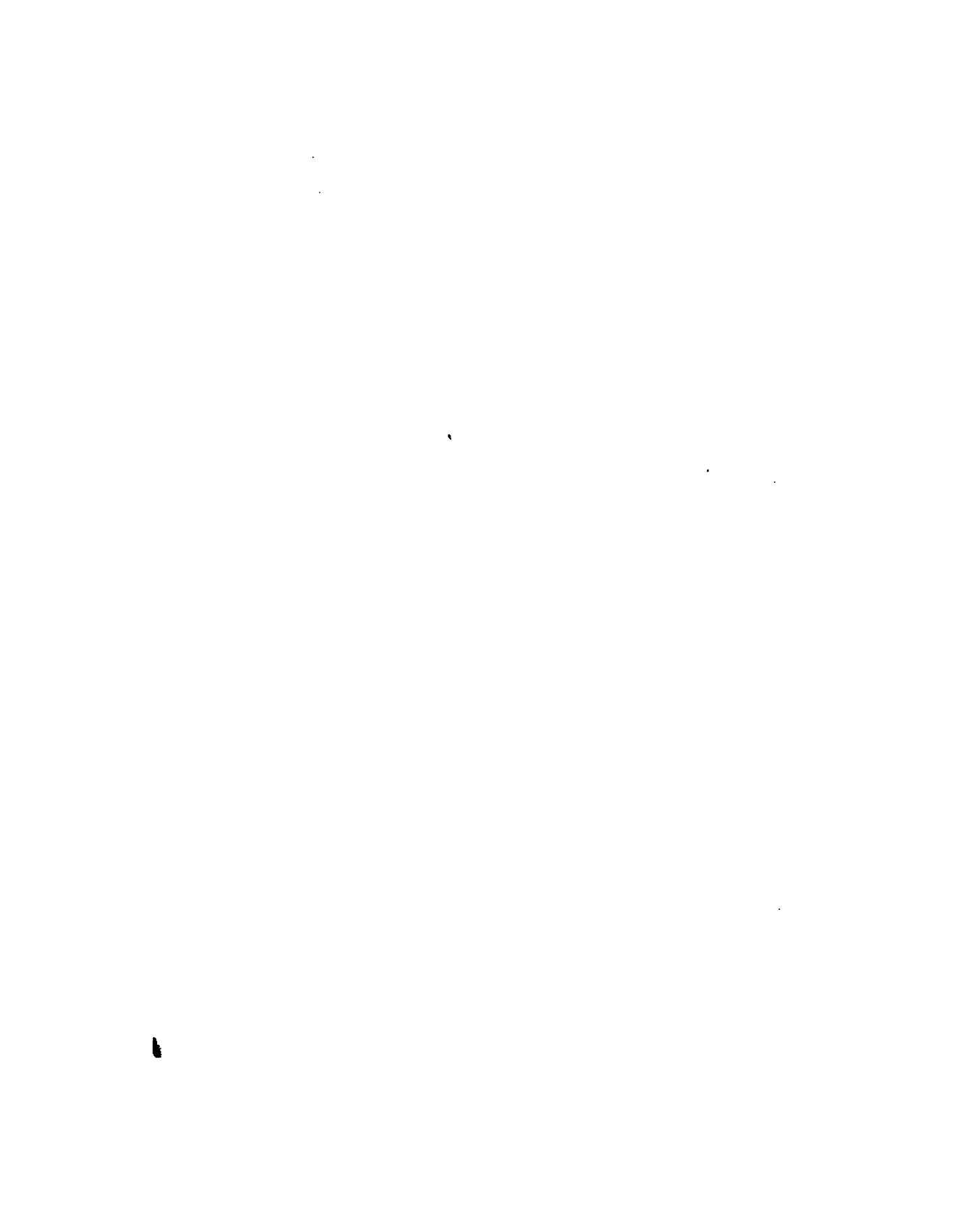
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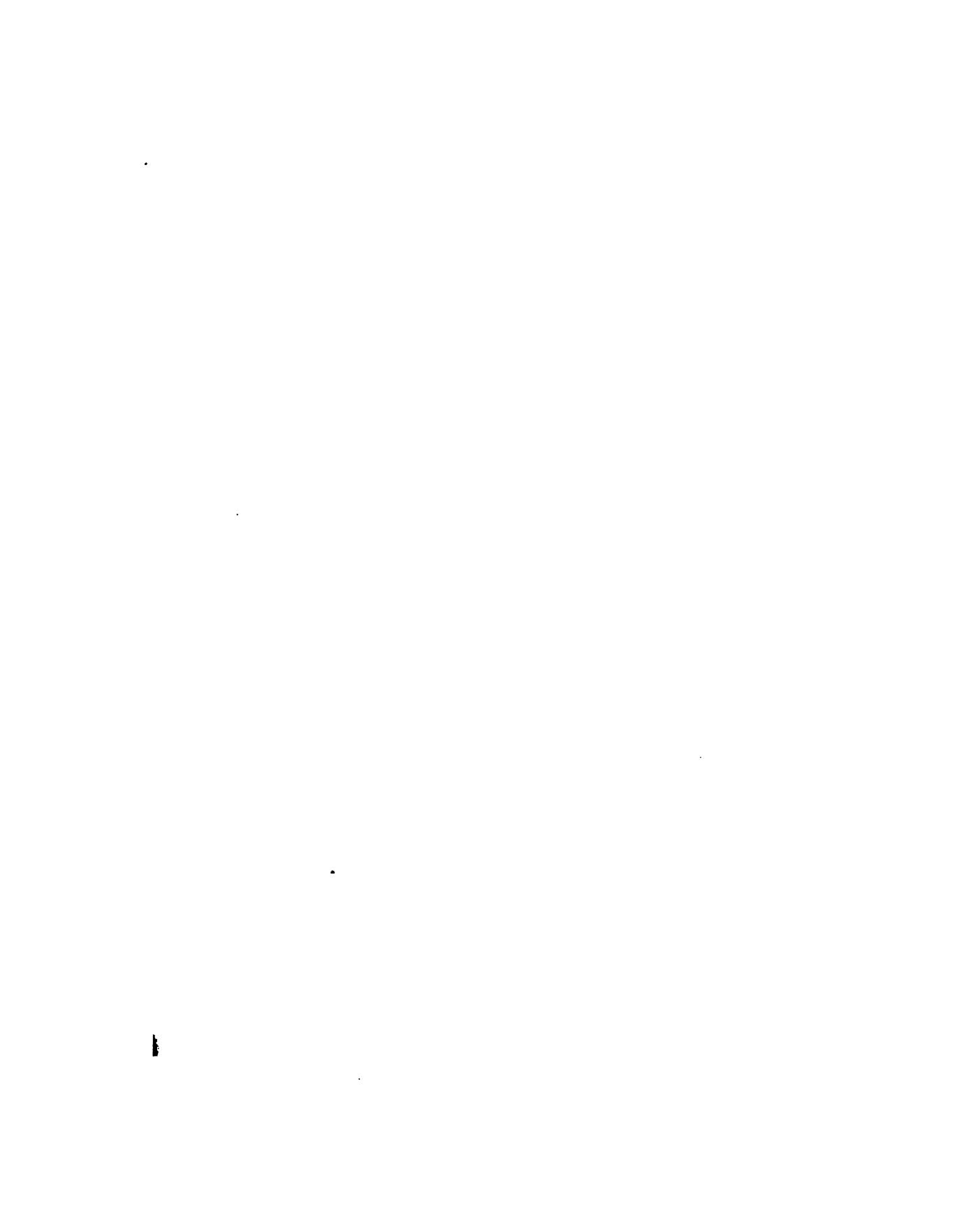
**PRESENTED BY
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**THE JEWISH PUBLICATION
SOCIETY OF AMERICA**





THE JEWISH PUBLICATION SOCIETY OF AMERICA

TWENTY-FIFTH ANNIVERSARY

APRIL FIFTH AND SIXTH
NINETEEN HUNDRED AND THIRTEEN
PHILADELPHIA



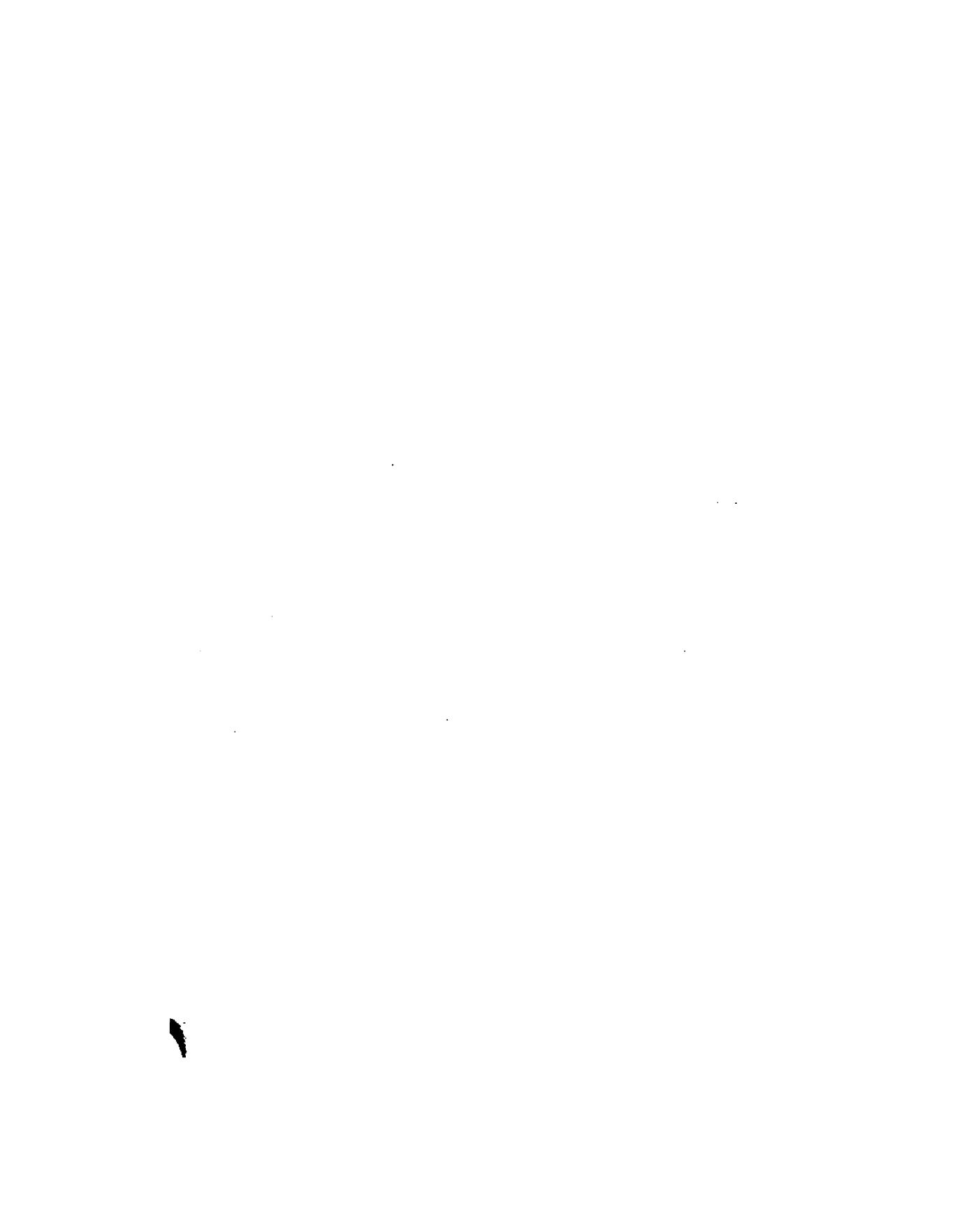
PHILADELPHIA
THE JEWISH PUBLICATION SOCIETY OF AMERICA
1913

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1912-1913

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10 THE JEWISH PUBLICATION SOCIETY OF AMERICA

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| SAMUEL STRAUSS | New York |

INTRODUCTORY NOTE

The twenty-fifth anniversary of the founding of The Jewish Publication Society of America was celebrated in the city of Philadelphia, Saturday, April 5, and Sunday, April 6, 1913, with an Authors Evening on Saturday, two meetings on Sunday, morning and afternoon, and a banquet Sunday evening.

The Authors Evening and the two meetings on Sunday, all three public sessions, were held in the Assembly Hall of the Dropsie College for Hebrew and Cognate Learning, at Broad and York Streets, and the banquet was tendered by the Philadelphia members to the out-of-town members of the Society and other guests, in Mercantile Hall, Broad Street above Master Street.

The Assembly Hall of the Dropsie College was hung with the portraits of persons connected in one way or another with the work and aims of the Society: Rabbi Liebman Adler, the author of Sabbath Hours, published by the Society (courtesy of his daughter, Miss Celia Adler, of Chicago, Ill.) ; Rabbi Bernhard Felsenthal, a member of the Publication Committee of the Society, 1888-1908 (courtesy of Zion Congregation, Chicago, Ill.) ; Professor Heinrich Graetz, the author of History of the Jews, published in translation by the Society (courtesy of the Jewish Theological Seminary of America) ; Rabbi Marcus Jastrow, a member of the Publication Committee of the Society, 1888-1903, and Editor-in-Chief of the Bible Translation (courtesy of his daughters, the Misses Jastrow) ; Rabbi Alexander Kohut, a member of the

Publication Committee of the Society, 1890-1894 (courtesy of the Jewish Theological Seminary of America) ; Isaac Leeser, the founder of the first Jewish Publication Society in the United States (courtesy of the Jewish Hospital, Philadelphia, Pa.) ; Morris Newburger, the first President of the Society (courtesy of Keneseth Israel Congregation, Philadelphia, Pa.) ; Lewis W. Steinbach, Secretary of the Society, 1898-1913 (courtesy of Mr. S. S. Fleisher, of Philadelphia, Pa.) ; Simon A. Stern, a member of the Publication Committee of the Society, 1888-1904 (courtesy of the Jewish Hospital, Philadelphia, Pa.) ; Rabbi Benjamin Szold (courtesy of his wife, Mrs. Sophie Szold, of New York City) ; Rabbi Isaac M. Wise (courtesy of the Benjamin H. Teller Memorial School of the Rodef Shalom Congregation, Philadelphia, Pa.) ; and Martha Wolfenstein, the author of *Idyls of the Gass*, and *A Renegade and Other Tales*, both books published by the Society (courtesy of her father, the Reverend Doctor S. Wolfenstein, of Cleveland, Ohio).

All the members of the Society were invited individually to take part in the celebration exercises. Special invitations were issued to distinguished ladies and gentlemen in the American Jewish community, to representatives of foreign Jewish communities sojourning in this country at the time of the celebration, to organizations at home and abroad pursuing purposes kindred to that of The Jewish Publication Society of America, and, in particular, to all those persons who, as writers or in other capacities, had rendered services to the literary and executive departments of the Society.

The Assembly Hall of the Dropsie College was well filled at all the sessions, guests to the number of about one hundred and twenty-five having come from cities and towns outside

of Philadelphia. Numerous letters of regret were received by the Committee of Arrangements from members of the Society unable to attend the celebration.

The Committee of Arrangements of the celebration was composed of the following gentlemen, all of Philadelphia:

| | |
|----------------------------|------------------------|
| Dr. Cyrus Adler, Chairman, | Ephraim Lederer, |
| Benjamin Alexander, | Clinton O. Mayer, |
| Max Berg, | Simon Miller, |
| David Bortin, | Frank Newburger, |
| Henry Fernberger, | Leon J. Obermayer, |
| Alfred Fleisher, | Joseph Snellenburg, |
| Perry Frankel, | Edward Stern, |
| Jacob Gimbel, | Horace Stern, |
| Felix N. Gerson, | Hon. Mayer Sulzberger, |
| Joseph H. Hagedorn, | Oscar B. Teller, |
| Jacob D. Lit, | Edwin Wolf. |

Mr. I. George Dobsevage, Assistant Secretary of the Society and Secretary to the Board of Trustees, acted as Secretary of the above Committee and also at all the sessions of the celebration.



ISRAEL AND HIS BOOK

Written on the occasion of the twenty-fifth anniversary of the
founding of The Jewish Publication Society of America

BY FELIX N. GERSON

I

Through wide-flung portals in this dawn of days,
With hope a-tremble and with eyes alight,
We gird our purpose, poised for nobler flight,
With pulsing hearts that beat a song of praise.
For toward this dawn we come by rugged ways,
Through gloom and terrors that bedim the sight,
With bleeding feet that stumble toward the height
Far off behoden, where the promise plays.

Far off, beyond the utmost mountain's rim,
A glorious peak that holds a wondrous shrine
Grows ever clearer through the clouds that dim
The goal our labors would incarnadine.
Here, for a moment, we make pause—that we
With new-found breath approach this destiny.

II

And see, the threshold is bestrewn with flowers
Of Jewish learning, grown in many lands,
Fashioned in fragrant wreaths by willing hands,
To grace the pathway through the tedious hours;
To bring, unto the drooping, buoyant powers,
That eyes enkindle and the heart expands,—
For knowledge heals the stricken, breaks the bands,
And with new consciousness the world endowers.

In this high effort has our youth been spent;
Toward this achievement has our spirit grown.
The olden word was with fair fancies blent,
Yielding a treasure that had lain unknown.
From those rich mines, with spirits high and strong,
What richer ore we conquer,—tell my song!

III

An age-worn wanderer, pale with thought and tears,
With heart heroic and prophetic look,
Comes, clasping to his breast the Sacred Book—
The amulet of Israel through the years!
“Behold! ” he says, “through ages dark with fears,
Through travail and through miseries that shook
The soul of Judah, this he ne’er forsook.
It is his Book!—Therein his God appears! ”

His Book! more glorious with supernal light
Than all the beacons reared by mortal hands
Since time first lisped its anguish in the night.
His Book! That gave a God to all the lands;
Whose pages shall through us again reveal
The wondrous promise grief could not conceal!

PROGRAMME OF THE CELEBRATION

THE TWENTY-FIFTH ANNIVERSARY

OF THE FOUNDING OF

THE JEWISH PUBLICATION SOCIETY OF AMERICA

SATURDAY AND SUNDAY, APRIL 5 AND 6, 1913

PHILADELPHIA

SATURDAY, APRIL 5, 1913

THE DROPSIE COLLEGE, BROAD AND YORK STREETS

AUTHORS EVENING, 8.30 O'CLOCK

Chairman, The Reverend Doctor David Phillipson

Informal Addresses by the Authors Present

Reading of Communications

SUNDAY, APRIL 6, 1913

MORNING SESSION, 10.30 O'CLOCK

THE DROPSIE COLLEGE, BROAD AND YORK STREETS

Chairman, Edwin Wolf, President of The Jewish Publication
Society of America

Prayer by the Reverend Doctor Maurice H. Harris

"The Origin and Growth of the Society," Ephraim Lederer

"How the Publication Committee Does Its Work," Henrietta Szold

Informal Addresses by Persons who were present at the Founding
of the Society

18 THE JEWISH PUBLICATION SOCIETY OF AMERICA

AFTERNOON SESSION, 3.00 O'CLOCK

THE DROPSIE COLLEGE, BROAD AND YORK STREETS

Chairman, The Honorable Simon W. Rosendale
Chairman of the Convention which organized the Society

Presentation of Addresses by Delegates

“The Bible Translation,” Doctor Cyrus Adler

“The Society’s Publications,” The Reverend Doctor Samuel
Schulman

BANQUET, 7.30 O'CLOCK

THE MERCANTILE CLUB, BROAD STREET, ABOVE MASTER

Dinner Given by the Philadelphia Members of the Society to Guests
and Out-of-Town Members

AUTHORS EVENING

SUNDAY, APRIL 6, 1913

CHAIRMAN: PROFESSOR JACOB H. HOLLANDER

For the Authors Evening, the first exercises held in honor of the twenty-fifth anniversary of the founding of The Jewish Publication Society of America, special invitations had been addressed to American and foreign writers that had contributed as authors, translators, editors, or compilers to the Society's publications during the quarter of a century of its existence, and, besides, to other American Jewish authors that have become known through their Jewish literary work. An invitation had also been issued to the general public.

The exercises were opened by Mr. Edwin Wolf, the President of The Jewish Publication Society of America.

In the absence of the Reverend Doctor David Philipson of Cincinnati, Ohio, a member of the Publication Committee of the Society and of the Board of Editors of the Bible Translation, and author of Old European Jewries, published by the Society, who was prevented by the floods prevailing in the Middle West from coming to Philadelphia and acting as the Chairman of the Authors Evening, as he had consented to do, Professor Jacob H. Hollander, of Baltimore, Md., also a member of the Publication Committee of the Society, presided.

In his introductory remarks, the Chairman spoke in part as follows:

I shall endeavor to fill my part in this evening's programme without trespassing too much upon your time. It is proper

for me to sound at least this note. The fundamental economic law, that demand begets supply, obtains here. I can remember the foundation of the Publication Society. In the early formative period, the commonest remark one heard and the commonest difficulty the first officers and the Society experienced were that, even after members and an organization had been secured, there was no one to write the books. During this celebration a story will be told which, I hope, will make at least incidental reference to the tragic eagerness with which authors were sought. But lo! marvellous things have come to pass. More remarkable in the Society's life than the amazing growth of membership is the development of an extraordinary group of contributors and authors, so that even more notable than the physical output of the Society is the direct impetus it has given to Jewish literature. As I look through the list of authors who have accepted invitations to be present, many of whom you will hear during the course of the evening, I am tremendously impressed by the service the Society has rendered.

And now, with your permission, I shall present the address written for the occasion by Doctor Philipson, whose place I have been called upon to take.

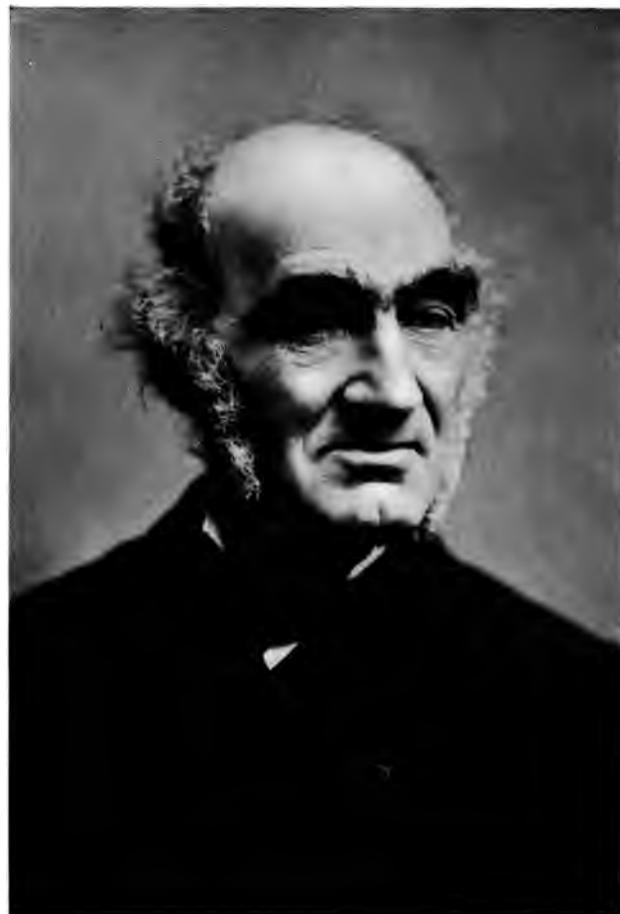
JEWISH AUTHORSHIP
BY THE REVEREND DOCTOR DAVID PHILIPSON

It appears altogether fitting that the opening meeting of this happy and unusual celebration should be devoted to welcoming as the guests of The Jewish Publication Society of America the writers who have justified its claim to existence. If at the outset a personal word be in place, may I express my appreciation in this presence of the honor done me by the Board of Trustees in asking me to preside on this distinguished occasion? It is a rare privilege to extend, from the presiding officer's place, the formal greeting to my colaborers in the field of Jewish literature, who have gathered here to give éclat by their presence to the first anniversary of this nature celebrated among the Jews of this country, if not of the world. Two Jewish publication societies had been formed in this country before the birth of our organization, but their existence was of comparatively short duration. A well-known current dictum based on a popular superstition declares that a third attempt in any undertaking is invested with a charm that brings success. We do, however, not necessarily lay ourselves open to the charge of being superstitious, in spite of this widespread notion, if we express our gratification that we are identified with this third venture in the history of American Jewish publication societies; for, being so identified, we are here living this day, and are participating in a significant anniversary celebration that will become historical. And I am sure that all of us feel like speaking at this opening hour the time-honored benediction of our faith, "Praised be Thou, O

Lord, our God, King of the Universe, Who hast kept us alive, sustained us, and permitted us to reach this season."

The detailed story of the work of the Society in the various branches of its activities will be told at to-morrow's sessions by the competent speakers who have been appointed to the task. It therefore only remains for me to indicate in a few words the men and women, living and dead, native and foreign, who have been enabled by our Society to address a larger public than in all likelihood would have been the case, had the Society not been in existence. It is quite possible, too, that many a volume would have remained unwritten, had there not been a Society of this nature to encourage men and women to write. For, I take it that the prime object of our Publication Society is this, to bring before the public literary productions that might otherwise never have seen the light of day and to encourage men and women to write who but for such encouragement would not have given themselves to these tasks.

Who can tell how many of the forty-eight authors whose works have been published by the Society might have remained unknown but for the opportunity offered to enter the lists of Jewish Literature? Who can tell whether the works of distinguished foreign authors that have been translated into English under the ægis of the Society would have become otherwise accessible to the English-speaking public? Truly, the books of the authors, living and dead, be they of greater or lesser renown, are the Society's jewels. The eighty-seven volumes of publications speak most eloquently of the fine service of the Society in the Jewish cause, and if it is ever called upon to justify its existence, these volumes may well be pointed to with the famous words "בָּנָי כָּנָךְ," "Ye are my witnesses."



LIEBMAN ADLER

1

God be praised that so many of these authors are here this evening, whether in the bodily presence at this gathering or through written communications. Before hearing from the living, we owe a word of reverential commemoration to those who have passed before us to the Eternal Beyond. Through their works they have gained earthly immortality: Liebman Adler, gentlest of men, a rabbi who carried out the finest traditions of his exalted calling; Lewis N. Dembitz, a rare example in our latter-day American life of a man distinguished in secular learning who possessed at the same time a wide acquaintance with the sources of Jewish lore; Michael Davitt, the warm-hearted Irish leader, whom the sufferings and privations of his own people enabled to appreciate and set forth in glowing language the unspeakable persecutions of the Russian Jews; Gustav Karpeles, the prominent German publicist and litterateur, who sympathized with the work of cis-Atlantic Jewry to such an extent that long before his death he declared that the future of Judaism lay in America; Henry Iliowizi, a dreamer gifted with a vivid imagination, his fancy glowing as the tropical lands in which he passed his youth; Moritz Lazarus, pre-eminent among modern psychologists, a virile thinker, a fine writer, whose classical work on the Ethics of Judaism was given to the world in English garb by the Society; Esther J. Ruskey, whose essays pleading for the conservation of Jewish tradition in the homes and lives of the Jews of America indicate the depth of her convictions and the strength of her faith; Louis Schnabel, beloved educator of the young; Martha Wolfenstein, that bright young spirit who invested the old ghetto life with a charm all her own, and whose early taking off ended a career of fine literary promise; Henry Zirndorf, voluminous writer on many themes

of Jewish interest during a long and honorable career. These names constitute the roll of the dear and honored dead whom we recall in living and affectionate memory to-night. זכרונם־ברכה—"Their memory is a blessing!"

The living American authors who are honoring this meeting by their presence will speak for themselves during the course of the evening. Communications will be read from such of our foreign collaborators as have responded to the invitation extended to them to give expression to some word of greeting or some characteristic sentiment. A glance at the names of the foreign writers whose books have been published by us indicates how cosmopolitan in its aims this American Society is. There are the Englishmen Israel Abrahams, Elkan Adler, Norman Bentwich, Samuel Gordon, Lady Magnus, and Israel Zangwill; the German, Philipp Bloch; the Frenchmen, Nahum Sloush and Maurice Liber; the Russians, Asher Ginzberg, Isaac Loeb Perez, and S. M. Dubnow; and the Palestinian, David Yellin.

There is one other class of authors to whom reference must be made before I close—great writers of a former generation, whose books, whether as translations or reprints, have been made accessible to American readers through the agency of this Society. First mention must be made of Heinrich Graetz, whose magnum opus, History of the Jews, forms possibly our most widely-circulated publication. The others in this category are Grace Aguilar's dramatic tale, The Vale of Cedars; Arsène Darmesteter's and Emanuel Deutsch's classical dissertations on the Talmud, fine examples of literary composition; and S. H. Mosenthal's charming tales of Jewish life. Truly, the Society has done commendable work in bringing these fine publications before a new and greater public.

The past is secure. The life of the Society during the quarter-century of its existence is now a matter of record. Mistakes there undoubtedly have been. The critics have pointed them out without reserve. But even our severest critics will, I believe, grant that the sum total of the achievement has been a plus quantity. Worthy authors who might otherwise have kept forever silent have gained a hearing. It has been proved to the world that American Jewry has literary possibilities and even literary worth. If there be, as there may be, somewhere in this great land, some mute, inglorious Miltos, it is my hope and prayer that they, stimulated by the reports of this celebration, may, through The Jewish Publication Society of America, be enabled to inscribe their names on the roll of fame.

And now, in closing, permit me in the name of my fellow-authors, present and absent, to express here, publicly, our sense of appreciation of the tribute paid to literary workers by inaugurating this great celebration with an Authors Evening.

May God's blessing continue to rest upon the work of the Society as hitherto. May it grow and flourish. *כִּי יְהִי רָצֵן*—So may God grant it!

After the reading of Doctor Philipson's address, the Chairman called on contributors to the Society's publications to speak on the work of the Society in general, or on their contributions thereto in particular. The following responded:

Doctor Cyrus Adler, of Philadelphia, Pa., member of the Board of Trustees and of the Publication Committee of the Society, Chairman of the Board of Bible Editors, and Editor of the American Jewish Year Book (1899-1905), and of The

Voice of America on Kishineff, spoke on the need of the Year Book and on the circumstances that had led to the publication of The Voice of America on Kishineff.

Professor S. Schechter, of New York City, member of the Publication Committee of the Society, member of the Board of Editors of the Bible Translation, and author of two volumes of Studies in Judaism, on the relation of the reading public to the books published by the Society.

Miss Henrietta Szold, of New York City, Secretary to the Publication Committee of the Society, on the value of criticism.

Mr. Milton Goldsmith, of New York City, author of Rabbi and Priest, on the events that led to the writing of his book.

Doctor Louis Ginzberg, of New York City, author of The Legends of the Jews, on Jewish learning in contradistinction to information on subjects of Jewish interest.

Doctor Joseph Jacobs, of New York City, member of the Publication Committee of the Society, and author of The Persecution of the Jews in Russia, on anonymity in Jewish literature and on the effect produced by the brochure compiled by him.

The Reverend Doctor Abraham B. Rhine, of Hot Springs, Ark., author of Leon Gordon, on the need of creating a Jewish reading public.

Miss Emily Solis Cohen, of Philadelphia, Pa., author of David the Giant Killer and Other Tales of Grandma Lopez, on the need of the English Bible Translation for the young.

Doctor Herbert Friedenwald, of New York City, member of the Publication Committee of the Society and Editor of the American Jewish Year Book (1908-1913), on the value of the Year Book.

Professor Richard J. H. Gottheil, of New York City, author of the monograph on Zionism to be published by the Society, on the welding together of the American Jewish community through the publications of the Society and on the need of a Bible for the young.

Professor Max L. Margolis, of Philadelphia, Pa., Secretary to the Board of Editors of the Bible Translation, Editor of the Translation, and author of a Commentary on the Book of Micah, on the Bible Translation and Bible Commentaries.

The Reverend Doctor Julius H. Greenstone, of Philadelphia, Pa., author of The Messiah Idea in Jewish History, on universal peace and universal knowledge as the characteristics of the Jewish conception of the Messianic period.

The following telegram was received from Mr. Morris Newburger, the first President of the Society:

AIKEN, S. C., April 5, 1913.

MR. EDWIN WOLF, DROPSIE COLLEGE, BROAD AND YORK STREETS, PHILADELPHIA, PA.

To the President, Trustees, and Members of The Jewish Publication Society of America.

Greetings! I regret exceedingly my inability to be with you on this day, the twenty-fifth anniversary of the founding of our Society. I am with you in spirit, however, and pray God to bless our Society, that it may continue its high and noble mission for many years to come, to the glory and benefit of Israel and all mankind.

Fraternally,
MORRIS NEWBURGER.

A number of authors residing in foreign countries addressed letters to the Society, which were read in part be-

tween the addresses of the speakers. The following letters were received:

From Doctor Israel Abrahams, of Cambridge, Eng., author of four books published by the Society, *Maimonides* (with Mr. David Yellin), *Chapters on Jewish Literature*, *Jewish Life in the Middle Ages*, and *The Book of Delight and Other Papers*:

THE UNION SOCIETY, CAMBRIDGE, March 10, 1913.

To the President of The Jewish Publication Society of America.

DEAR MR. WOLF:—I have already been associated with the Jewish Historical Society of England in an address of congratulation, which it was my privilege to formulate. But I gladly avail myself of your invitation to write personally in the same sense. I do indeed heartily convey to you my appreciation of what your Society has done for Jewish literature. Its services have been manifold; and yet they may all be explained on one simple principle. Throughout the twenty-five years of its life, your Society has worked with the highest ideals before it. I know full well that it has not invariably attained them, for it has published several of my own books. But it seems to me that it has always succeeded in securing two qualities in the books produced. These qualities are absolute sincerity and genuine sentiment. Looking over the volumes which bear your Society's imprint, one finds that the authors, if not all equally equipped with scholarship or gifted with genius, have all written with complete honesty and also with a thorough sympathy for the Jewish cause. It is not easy to unite these qualities; the honest man and the partisan seem to stand at opposite extremes. Yet all your authors have been honest, and all have been partisans. How has this combination been possible? I think that the explanation is to be found in the fact that there are deep-seated emotions which unite all Jews in a bond of sympathy, and that when these emotions are truly felt by writers, they may label themselves by different designations as to their party, but they all in essence belong to one party, and that party constitutes

the whole of Jewry in so far as it is faithful to itself. Hence arises the wonderful phenomenon that, though the volumes issued by your Society have been written by so many different hands, they do form a *whole*, a consistent body of information and inspiration. This is a fact full of promise for your future. You may go on in confidence, drawing your materials from all, yet assured that in the end what you receive will correspond to what you give. You give freedom, and you receive back loyalty.

I know that you have already devised plans for increasing the scope of your undertakings. You need no counsel on this head. But if I may mention what lies close to my heart, it is this: I do hope that the Society may see its way to developing its activities in behalf of Jewish children. I do not refer merely to story books, though these are highly important, and those which you have so far published have proved a genuine boon. But of literature for Jewish children in English there is a deplorable dearth. I need not enumerate the branches in which this dearth is apparent. Now, it is most undesirable to multiply organizations, and therefore it lies with you to anticipate the agitation for a Jewish Children's Publication Society by yourselves undertaking this seriously and immediately.

Finally, I would urge you to make a stronger effort to reach the Jewish public in this country. Your books still remain very imperfectly known here, and it is obvious that a different scheme must be adopted. It is almost certain that in 1914 we shall be making in England a fresh effort to promote the popularization of Jewish studies: the Jewish Chautauqua Society will, we hope, associate itself with us then, and I suggest that your Society select the same time to make its attempt also to become better known here. For it only needs to be better known to receive the adhesions it deserves.

For myself I wish to thank your Society, and Miss Szold in particular, for the generosity and unfailing courtesy with which I have, personally, been treated. I feel confident that everyone who has had dealings with you will be of the same mind.

With the best wishes for your future prosperity, I beg to sign myself

Yours very gratefully and sincerely,
ISRAEL ABRAHAMS.

From Mr. Elkan N. Adler, of London, Eng., author of
Jews in Many Lands:

20 PORCHESTER SQUARE, LONDON, ENGLAND, W., March 28, 1913.

Dr. Cyrus Adler.

DEAR DR. ADLER:—Will you please convey to The Jewish Publication Society of America my hearty congratulations on its Jubilee? The Society may well be proud of the good work it has done, and look forward to a bright future of ever-increasing usefulness. You in America are setting an example to what we call the mother country, and, indeed, the eyes of Jewry are nowadays directed westward across the ocean with the same respect and desire to learn which our ancestors in Palestine showed to the 'cross the desert.

I feel it a privilege to have been allowed to contribute to the Society one of the least important of its publications. At any rate it was an introduction to my American brothers and sisters for which I am genuinely grateful.

With best wishes for its continued success and well-being, I remain

Yours sincerely,
ELKAN ADLER.

From Mr. Norman Bentwich, of Cairo, Egypt, author of
Philo-Judaeus of Alexandria:

CAIRO, MINISTRY OF JUSTICE, March 13, 1913.

Edwin Wolf, Esq.

DEAR SIR:—I am very sorry that I cannot be with you to take part in the celebration of the twenty-fifth anniversary of the Jewish Publication Society, but the modern Pharaoh, following the bad habits of his predecessor, will not let me go. I esteem it, however, a privilege to be asked to send you my greetings on the Society's attainment of its maturity, and I give you with unaffected sincerity the oldest good wish, "Be ye fruitful and multiply." I am not, perhaps, an impartial outsider, because from your Society,

and more especially from its gracious Secretary, Miss Szold, I have received nothing but kindness, and I have for you the affection which a young author feels towards one who has stood sponsor to his firstling. But I do not think that I am carried away by partiality when I say that I regard the Jewish Publication Society as one of the most beneficial influences and the chief educational forces in English-speaking Jewry. For that great community, or rather collection of communities, which finds itself in the midst of a dominant culture, it on the one hand preserves the association with the heart and mind of the rest of the Jewish people, and on the other hand it links up the present with the past and the future. Literature has in every age been one of the supreme unifying forces of the scattered Jewish communities, and in spreading a knowledge of Jewish literature and in helping to create it in new form, the Society is satisfying our greatest need, and providing our strongest bulwark against disintegration. I hope that it will live to reach its century, growing every year in strength and influence; and if I do not wish it a longer life, it is only because I have a faith that when it has attained that term, Jews all over the world will desire to read their Jewish history and Jewish literature in Hebrew, and that the Society will have become federated with one world-wide union for the publication of Hebrew literature.

With my best wishes for a very auspicious celebration, I am
Yours sincerely,
NORMAN BENTWICH.

From Rabbi Doctor Philipp Bloch, of Posen, Germany,
author of the Memoir of Heinrich Graetz prefixed to Volume
Six of History of the Jews:

[Translation]

POSEN, March 21, 1913.

The Jewish Publication Society, Philadelphia, Pa.

ESTEEMED GENTLEMEN:—I deem it a pleasure to extend my
heartiest congratulations to you on the occasion of the twenty-fifth

anniversary of your Society, and at the same time to express my cordial thanks for the kind invitation with which you honored me. Unfortunately, I am not in a position to comply with your invitation, but I value the distinction bestowed on me by your esteemed Society. Your Society was the first on the other side of the ocean to set itself the high aim of popularizing the results of Jewish science among American Jews, and it solved its problem with skill and zeal that merit admiration. The Society has the right therefore on this anniversary to look back with proud satisfaction on its achievements, recognized as such on both sides of the ocean, and to be spurred on by the retrospect to continue its way vigorously on the road to success. **וַיְשַׁר כָּחָם!**

I feel that I owe special thanks to the Jewish Publication Society for having caused me to discharge an obligation I might have neglected—to raise a monument in the form of a biography to my dearly-beloved teacher and friend, the historian Graetz. At the same time I recall with gratitude the stimulating collaboration of Miss Henrietta Szold, whose thoughtful suggestions I made use of with advantage to my work. I beg you to transmit to the esteemed lady my recognition of her help and the expression of my high regard.

No better service can be done to Judaism than to diffuse knowledge, and so shed light, on its past and its importance for civilization, and this has been the aim of your distinguished Society. Your Society was the first to raise and wave such a torch over the vast regions of America. May other lights, equally luminous, be kindled at your torch, so that in time to come there may be joined, to *lux ex oriente, lux ex occidente* as its equivalent.

With best wishes for the Society, and paying respectful homage to the gentlemen who guide it so excellently,

Yours very faithfully,
PROFESSOR DR. BLOCH.

From Mr. Asher Ginzberg, of London, Eng., author of
Selected Essays of Ahad Ha-Am:

12, GLENMORE ROAD, HAVERSTOCK HILL, LONDON, N. W.

March 24, 1913.

*Mr. E. Wolf, President The Jewish Publication Society of America,
Philadelphia.*

DEAR SIR:—I am in receipt of your kind letter of the twentieth ult. and would very much desire to be able, in accordance with your suggestion, to say something substantial and worth reading upon the occasion of the twenty-fifth anniversary of your important institution. Unfortunately, however, I do not feel competent enough to utter any appreciation of the work of the Society during the long period of its existence and its great value as a factor in the development of Judaism in America, my knowledge of the subject being too meagre and superficial to enable me to say anything beyond mere general phrases. I hope, therefore, that you will excuse my "involuntary modesty" in restricting myself to a simple expression of my hearty congratulations and best wishes for the fruitful work of the Society in the future.

Yours very sincerely,
U. GINZBERG.

From Miss Helena Frank, of London, Eng., translator of Perez's Stories and Pictures, and of Yiddish Tales, the following cablegram was received:

Warm congratulations. Grateful thoughts.

HELENA FRANK.

From Lady Magnus, of London, Eng., author of Outlines of Jewish History:

16, GLOUCESTER TERRACE, HYDE PARK, W., March 14, 1913.

To Edwin Wolf, President, Jewish Publication Society of America.

DEAR SIR:—I respond to your wish for a "message" on the occasion of your twenty-fifth anniversary. I send it across the dividing seas in the form of sincere congratulations. And I feel as if, in some sense, I were privileged to share in the congratula-

tions as well as to transmit them, seeing that some years ago you let me have my tiny part in your good works. I like to hope, and to believe, that your publications will help in the future, as they have helped in the past, to express the steadfast Judaism that "taking root downward and bearing fruit upward" is "*witness*" still, independently even of books!

I am, dear Sir,
Yours very sincerely,
KATIE MAGNUS.

From Isaac Loeb Perez, of Warsaw, Poland, author of Stories and Pictures:

[Translation]

WARSAW, YEROSOLIMSKA 89.

To the President of the Jewish Publication Society.

HONORED SIR:—With great and deep satisfaction I note the fact that your organization, the Jewish Publication Society, is celebrating its twenty-fifth anniversary.

We here in Russia are accustomed to hear of Jewish cultural undertakings that originate one day and die the next.

Evil winds rage here, and we have small power of resistance.

How we envy you, our free brethren in a free land!

A quarter of a century is enough to hold out hopes for a long, long life, for a long existence, and fruitful cultural work in the way of disseminating the Jewish word and the Jewish work among English readers.

We envy you, and we wish you success!

Long, long and fruitful be your work, redounding to your honor and to the honor of our people.

Respectfully,
I. L. PEREZ.

From Mrs. Redcliffe N. Salaman (Nina Davis), of Herts, Eng., translator of Songs of Exile by Hebrew Poets:

HOMESTALL, BARLEY NEAR ROYSTON, HERTS, ENGLAND,

March 7, 1913.

Edwin Wolf, Esq., Jewish Publication Society of America, Philadelphia.

DEAR SIR:—Since distance prevents my being able to be present at your Celebration on April 5 and 6, I am writing to send you my best congratulations on the attainment of the twenty-fifth birthday of your Society.

All who love Jewish literature must feel an immense debt of gratitude to The Jewish Publication Society of America, which for twenty-five years has continued to perform perhaps the greatest of ~~לעומת~~ in sending out to the world books needed and treasured by Jews, books which, were it not for the laborers of the Jewish Publication Society, might never have seen the light.

I send you my best wishes for many more such anniversaries in the coming years.

Yours very truly,
NINA SALAMAN.

From Doctor E. Schwarfeld, of Paris, France, writer of the articles, in the American Jewish Year Book for 5662, on The Jews of Roumania from the Earliest Times to the Present Day, and The Situation of the Jews in Roumania since the Treaty of Berlin (1878) :

[Translation]

2, RUE PASQUIER, PARIS, March 21, 1913.

To the President and Members of The Jewish Publication Society of America, Philadelphia.

GENTLEMEN:—I learn with much pleasure that on April 5 and 6 you are to celebrate the twenty-fifth anniversary of the existence

of your Society. I regret deeply that the distance which separates us does not permit me to be present at a reunion that is to assemble the valiant collaborators who have contributed to the prosperity of your Society, and I esteem it my duty to tell you in writing what I should not have failed to proclaim aloud had I been able to be present with you.

Your Society is beyond a doubt one of those forces which have contributed most to raising the intellectual level of American Judaism. By this very fact it has devoted itself to the mission of regenerating all those of our coreligionists who leave the countries of persecution as fugitives, to settle in your great and beautiful land of liberty, where all human faculties may develop without let or hindrance. It spreads the love of Jewish literature and history among those who have sought and who will seek a refuge with you in order to escape the inveterate prejudices of the old European world and the yoke of the abominable persecution that degrades them physically and morally.

But, if your Society has been able to develop and prosper and forge ahead in its magnificent way, it owes this, in turn, largely to those same fugitives. It is an oft-repeated chapter of Jewish history.

In former days, towards the middle of the seventeenth century, the Jews, natives of the same region as their persecutors, fled before the massacres, not yet called by the abominable name of pogrom, in which hordes of Cossacks gave free rein to their savage instincts. Despoiled of all their possessions, saving nothing but their intelligence and their knowledge, they directed their steps towards the West, at that time only towards the West of Europe. They infused new blood into their coreligionists whom they found there. They revived science and letters in communities that had declined in morale, and thus they gave a great impetus to Jewish science and literature.

The case was not quite the same in the communities of free America. Coming from lands in which laws and men had ruined them morally and materially, the immigrants were not able to confer science upon you or infuse new blood into you, but, thanks to their number, their intelligence, their thirst for learning and

education, thanks also to the knowledge of some of them, they have enabled you, you and your scholars, to give a new impetus to Jewish science and literature. They permitted your Society to be founded and to progress, and supplied the inspiration that has brought it to this twenty-fifth anniversary which you are about to celebrate.

What may not be forgotten is that writers are workers in their domain as the husbandman is in his. In order to trace furrows, sow the seed, remove weeds, and finally bring home a harvest, one must needs have a field. It is not husbandmen—men of letters and scholars—that are lacking among the Jews of Europe, who, since the second half of the nineteenth century, have founded societies for the development and diffusion of Jewish science and literature. What is lacking is the field, the readers. This explains the anæmia and the consequent failure of all our generous undertakings over here. Your lot would probably have been the same, if the fugitives who have found so generous a shelter in your country had not given your scholars and litterateurs, not only a number of distinguished collaborators, but also a large reading public. This public once settled, thanks to your skilful management and your excellent methods of absorption and assimilation, has in turn furnished you, you and your writers, a vast field of work, readers and subscribers exceeding ten thousand, a fabulous number compared with the supporters of Jewish literary societies in Europe. This is what enables you to consolidate your Society, to look forward to the future with confidence, and make your country the champion of Jewish science and literature.

It is a noble duty that is incumbent upon you, an admirable task that awaits your Society.

It remains only, gentlemen, for me to thank you for your kind thought, which prompted you to connect me with your work on this occasion, and to express the wish that it may develop, so that you may celebrate the fiftieth anniversary of your Society with even greater splendor.

Accept, gentlemen, the assurance of my distinguished regard.

E. SCHWARZFELD.

38 THE JEWISH PUBLICATION SOCIETY OF AMERICA

From Mr. Leon Simon, of London, Eng., translator of Selected Essays of Ahad Ha-Am:

4, KING'S BENCH WALK, TEMPLE, E. C., LONDON, March 9, 1913.

Edwin Wolf, Esq.

DEAR SIR:—As you surmise, it will not be possible for me to take part in the celebration of the twenty-fifth anniversary of The Jewish Publication Society of America; but I gladly take the opportunity of offering the Society my heartiest congratulations and good wishes: congratulations on what it has done, and good wishes for its future. Among the various objects for which Jewish effort is organized, there is none that deserves a higher place than that of spreading among Jews a knowledge of their own literature and history; and the twenty-five years' work of the Society in this worthiest of all fields has given it a record of which it may well be proud. Its friends can wish it nothing better than a future such as its past foreshadows.

Yours very sincerely,
LEON SIMON.

From Doctor Nahum Slousch, of Paris, France, author of The Renascence of Hebrew Literature:

[Translation]

PARIS, FRANCE, March 18, 1913.

Mr. Edwin Wolf, President.

DEAR SIR:—Please convey my profound felicitations to the eminent Chairman of the Publication Committee, as well as to all the members of the Committee, and to all those who have the good fortune to be present at the great celebration of Jewish letters which you have arranged for the fifth of April. I regret very much not to be able to be with you at the admirable manifestation of the vitality of the genius of the Jewish people which is expressed in the celebration of the twenty-fifth anniversary of the fruitful activity of the Jewish Publication Society.



LEWIS NAPHTALI DEMBITZ

1

During my sojourn in America I learned many gladsome things, but above everything else I found an important intellectual movement, which tends to renew the ancient traditions of Israel upon a new basis, more in conformity with the conception of present-day society. After Jerusalem, Tiberias, Pumbedita, Toledo, and Wilna, the great Jewish metropolis of the United States is preparing for the bright day of the future renaissance. Honor to your Chairman, Judge Mayer Sulzberger, honor to the leaders of your Society, who work for this revival with admirable devotion, with competence universally acknowledged, and with profound love for Israel and for his moral and social future! I send brotherly greetings to all the members of your Society, the distinguished gentlemen who are instrumental in arranging your festival, and all who may be present.

יוספ' ה' עליכם כהנה וככנה
וחייתם לברכה בקרב הארץ ובכם יבורך ישראל

Yours cordially,
DR. NAHUM SLOUSCH.

From Mr. David Yellin, of Jerusalem, Palestine, author (with Mr. Israel Abrahams) of Maimonides:

[Translation]

JERUSALEM, Adar Sheni 10, 5673.

To the Distinguished Society, The Jewish Publication Society of America, on the Occasion of the Twenty-fifth Anniversary of its Founding.

To assume the task of disseminating books among the people was accounted a great merit in Israel from time immemorial—from the day of the sage who made copies of the Torah on the skins of the deer he hunted for the purpose, and distributed them among the people, down to Rabbi Samuel Hanagid, whom history extols to the skies for employing writers to copy books, which he scattered in Israel far and wide.

Endowed with strength and with an exalted mission, you, The Jewish Publication Society of America, yonder in the New World,

which we had reckoned lost to the law and to the literature of Israel on account of the never-resting whirl and rush of life there,—you came twenty-five years ago, and proudly marked on your banner, "The Book for the People of the Book." And as a seal upon the title-pages of your books you impressed the symbol of the Messianic days, the days of undisturbed happiness and prosperity, when a little child, filled with the spirit of wisdom, shall lead the strong wild beasts of the forest. From then until now your hands have not weakened. Into thousands of the houses of our people you have carried good books on the science of Israel, his literature, his history, his poetry, all the manifestations of his spirit. What shall be said in praise of your virile achievements? When we look upon the ark of the covenant, the ark of our treasure, Israel's precious literature, wherewith you have enriched us, we lift up our hearts, and we pray to the God of Israel, the Author of the oldest of Israel's books, the book of our exalted law, to add many days to your days. Go and spread light in all our dwellings, and may your memory be recalled by the People of the Book with a blessing so long as the spirit reigns in Israel.

I sign myself as one who honors you and admires your work.

DAVID YELLIN.

From Mr. Israel Zangwill, of Sussex, England, author of The Children of the Ghetto, of Dreamers of the Ghetto, and of They That Walk in Darkness:

FAR END, EAST PRESTON, SUSSEX, ENG., March 14, 1913.

Edwin Wolf, Esq., President, Jewish Publication Society of America.

DEAR MR. WOLF:—I wish I could be present to share in the celebration of the twenty-fifth anniversary of the Jewish Publication Society. I wish still more I could be present at the celebration of its Centenary. I feel, you see, that the Jewish Publication Society has come to stay longer than any of us, that it is an educational factor of the highest value in American Jewry, and is destined to wax mightier and mightier with the increase of the population and

with the increase of its culture, and that all of us who have been in any way associated with it may feel proud of an historic connection. My own indebtedness to it is well-known: without its stimulation I might never have written my *Children of the Ghetto*. I do not speak merely of pecuniary stimulation. What was needed to draw this book from my subconsciousness was the wise and understanding policy of your institution in giving the artist a free hand. It is the tragedy of the artist to supply what the public does not yet demand. By your anticipating this demand, so far as I was concerned, by your faith in the unseen, your Society gave an example to all bodies who set themselves up to patronize art, be it literary, pictorial, or musical. But of course your scope is wider than art proper. You have provided history, essays, philosophy, folklore, biography, ethics, what not, some of these volumes by the most distinguished of living Jewish writers. If all the volumes have not been up to the highest standard, that is, I suppose, also necessary in the process of educating the public. But the most important task you have undertaken is that of supplying a new translation of the Bible. That is an ambition that might well appal the stoutest society. The task is not only herculean in itself, but has against it the magnificent English of the existing Bible. Nevertheless, it has to be attempted, for the English of the Bible may be magnificent, but it is not always truth. The Hebrew concept is too often distorted by ignorance or prejudice. But an exact understanding of the message of our great national literature is a consummation as devoutly to be wished by the world as by the Jews, and in laying its hand to this task your Society has begun a work of world-magnitude. I was simply amazed to read in your last presidential address that the only difficulty you are finding in this great work is that of *not* finding funds. It is almost incredible. To get funds should be child's play, and I very much hope that your desire for your twenty-fifth birthday to be celebrated by the placing of your Society on a sound financial basis will be fully realized.

Again heartily wishing success to your festival, in which so many of my old friends will partake, friends originally made for me through your Society, I beg to remain

Most cordially yours and theirs,
ISRAEL ZANGWILL.

The following American contributors to the Society's publications, who had been invited to the Authors Evening, wrote that they were unable to be present: Mr. Wm. W. Canfield, of Utica, N. Y., author of *The Sign above the Door*; Miss Katherine M. Cohen, of Philadelphia, Pa., author of *A Jewish Child's Book*, to be published by the Society; Mr. Samuel W. Cooper, of Philadelphia, Pa., author of *Think and Thank*; the Reverend Doctor A. S. Isaacs, of Paterson, N. J., author of *Step by Step*; Miss Sara Miller, of New York City, author of *Under the Eagle's Wing*; Mr. Louis Pendleton, of Bryn Athyn, Pa., author of *Lost Prince Almon*, and of *In Assyrian Tents*; Rabbi Jacob S. Raisin, of Troy, N. Y., author of *The Haskalah Movement in Russia*, to be published by the Society; Mr. Leonard G. Robinson, writer of the article on *Agricultural Activities of Jews in America*, in the *American Jewish Year Book* for 5673; Mrs. Thomas Seltzer, of New York City, translator of Ulrich Frank's *Simon Eichelkatz*, of *Liber's Rashi*, and of Mosenthal's *Stories of Jewish Home Life*; and Mrs. Alfred Wallerstein, of Mount Vernon, N. Y., translator of Liebman Adler's *Sabbath Hours*.

At the conclusion of the impromptu addresses, the Chairman announced that a cablegram of congratulation as follows had been sent by The Jewish Publication Society of America to the Jewish Historical Society of England, then in annual session:

*Elkan N. Adler, President, Jewish Historical Society of England,
15 Copthall Avenue, W. C., London, England.*

Hearty congratulations upon your Anniversary. We hope for continued and enlarged co-operation.

JEWISH PUBLICATION SOCIETY OF AMERICA.

Adjournment.

MORNING SESSION

SUNDAY, APRIL 6, 1913

CHAIRMAN: MR. EDWIN WOLF

The morning session was opened at eleven o'clock with the following prayer by the Reverend Doctor Maurice H. Harris, of New York City:

PRAYER

Universal Father! Thou Who hast placed man at the pinnacle of creation through the gift of mind—Thy Divine likeness—Who hast dowered him with reason that he may wisely use the bounties Thou hast so richly bestowed, aid us to direct this power of thought, this Divine fire, to the noblest expansion of our nature and to the exaltation of our fellow-men.

May the fear of Thee be ever the beginning and the end of our wisdom. May constant meditation on Thy holy word help us to discern the beneficent purpose of our human destiny.

May Israel continue to deserve the title of People of the Book, and teach mankind that on the breath of the children in the school does the world depend.

May we never flag in the study of Thy law, Thy written law in the books of the fathers and Thine unwritten law in nature without and in conscience within.

May knowledge grow from more to more,
But more of reverence in us dwell.

May all the researches of our explorers and philosophers bring us fuller revelation of Thee and of Thy providential purposes.

Inspire us to seek truth rather than silver, and understanding rather than fine gold. Scaling the heights of knowledge, may we at last enter their lofty calm, and realize that
דרכיה דרכי נועם וכל נתיבותיה שלום.

The Chairman read the following letter from Mr. Morris Newburger, the first President of the Society (1888-1903) :

PARK IN THE PINES, AIKEN, SOUTH CAROLINA, January 13, 1913.

DEAR MR. WOLF:—Your very kind letter of the third inst. was duly received. I certainly appreciate the honor you confer on me, by inviting me to be present at the Twenty-fifth Anniversary Celebration of the Jewish Publication Society and to preside at some of the meetings.

I would cheerfully accept the invitation, were it not for the fact that I am generally far away from Philadelphia at the time of the meeting, and my age and state of health make it impossible to make appointments so far ahead.

With sincere thanks to you and the Board of Trustees for the honor and consideration shown me and with my best wishes for the welfare of the Society, I remain, with kind regards,

Yours very truly,
MORRIS NEWBURGER.

The Chairman introduced Ephraim Lederer, Esq., of Philadelphia, as one who, having been identified with the Society since the beginning, first as its Secretary, and then as a member of its Board of Trustees, was well-qualified to give the history of the Society.

Mr. Lederer read the following paper on The Origin and Growth of the Society.

THE ORIGIN AND GROWTH OF THE SOCIETY

BY EPHRAIM LEDEBER

The story of the origin and growth of The Jewish Publication Society of America presents a theme which is immediately related to the history of Jewish culture in this country.

In the Colonial period, the Jewish communities in the settlements of North America were scattered, and even after the War of the Revolution had been fought to a successful conclusion, and the Constitution of the United States created a nation, the Jewish population grew slowly. The demand for Jewish books was therefore small during the first half-century of the nation's existence.

When the immigration of the Jews who were natives of Germany assumed larger proportions towards the end of this period, the need of English books dealing with the Jewish religion, history, and literature began to be felt, especially by the ministers of congregations and those associated with them in the modest efforts at religious education at that time. The children of the newcomers were taught the English language as their mother tongue, and a considerable proportion of their elders soon learned to prefer the vernacular for reading purposes. It was therefore fortunate that when the need arose, the man equipped to meet it was at hand.

Isaac Leeser, of Philadelphia, single-handed and practically unaided, assumed some of the functions of a Jewish Publication Society. His numerous enterprises as a publisher, editor, translator of the Bible and the liturgy, author of books on religion, and a preacher of sermons, many of which were afterwards published, arouse wonder and admiration whenever his name is recalled.

It was but natural that one who thus labored to promote the knowledge of Judaism and disseminate information concerning the history and literature of the Jews, and who possessed, moreover, the talent for organization that is essential to conserve the strength of religious denominations, should appreciate the value of an organized Publication Society having for its object the circulation of Jewish literature. Mr. Leeser earnestly advocated the formation of such a society, and it was due to his initiative and his influence with the Jews of the country, particularly in the Middle States, that the first American Jewish Publication Society was organized, in 1845. The Society was never accorded adequate support; it continued a precarious existence for a few years, published fourteen books, several of them of merit, and finally succumbed to adverse conditions. From this time forward for nearly the span of a generation, there was no society in the United States for the publication of Jewish books. The individual activities of Mr. Leeser continued.

In the period before the beginning of the Civil War, and after the growth of the Reform Movement had proceeded in various parts of the United States, its leaders began to employ the press to aid their propaganda and incidentally to publish books on Jewish subjects suited to the needs of their constituency.

Isaac M. Wise, of Cincinnati, was constantly engaged in writing, preaching, lecturing, editing, and publishing books, sermons, and articles, with a view to informing the minds of the people and instilling in them a desire for organized efforts.

Others of the Reform school as well as the men who were sponsors for the conservative movement contributed to the limited output of books issued for the use of the Jewish people.

The various forms of prayer—Orthodox, Reform, and Conservative—were edited by ministers or rabbis. The constitution of the ritual in the Reform and Conservative congregations led to more or less extensive alterations of the prayer book. It may be said that at the time the second American Jewish Publication Society was formed, in 1873, the principal Jewish publications in the United States had been the translation of the Bible into English by Isaac Leeser, the first edition of which appeared in 1853, and the various editions of the forms of prayer referred to.

The American Jewish Publication Society that was organized in 1873 led a precarious existence for two years, and then succumbed to an untoward fate. It had published five books, and had under consideration several ambitious projects, when its managers concluded that the measure of support did not justify an effort to continue the work.

Leeser, who died in 1868, had edited and translated the entire cycle of prayers in the Sefardic ritual and a part of the Ashkenazic ritual, whilst Isaac M. Wise, David Einhorn, Marcus Jastrow, and Benjamin Szold had issued editions of the Synagogue service altered and abridged to meet the requirements of their congregations and the opinions of the constituencies they represented.

Those who wanted a Jewish translation of the Bible in English had the Leeser version, and were satisfied with it. The rabbis and ministers were, with few exceptions, still preaching in German, the older generation of Jews, who had come from Germany, dominating the affairs of most of the congregations, including those which were adherents of the Reform movement. There were some notable exceptions, amongst them Sabato Morais and Isaac M. Wise, the former

having never preached to his Philadelphia congregation in any other than the English language. The German influence was, however, still prevalent. The writing and publishing of a Jewish book in English was a rare event in the United States at that time. Most of the preachers and scholars preached and wrote in German.

From the period of the demise of the second Publication Society, in 1875, for more than a decade, no real effort was made to establish another organization of the kind. There were infrequent references to the subject in the Jewish press, and an occasional sermon in one place or another by a minister who, in his religious work, felt the deprivation arising from the lack of Jewish books in the vernacular. There was no English history of the Jews generally available except Milman's, which, notwithstanding its literary merit, is biased, incomplete, and inaccurate. There were in fact very few books of any kind treating the subjects relating to Judaism and the Jews in the Jewish spirit and with the fulness of Jewish knowledge. The pioneer work of organization or of consolidating the various schools of Jewish thought in the United States had been done by the leaders, but the actual cultural work had been but barely begun.

The Jewish Publication Society of America, the twenty-fifth anniversary of whose existence is now being celebrated, was organized at a convention held at Philadelphia on Sunday, June 3, 1888. The movement for the organization of the Society dated back to the previous December, when the Reverend Doctor Joseph Krauskopf, in an address delivered before the Keneseth Israel Congregation of Philadelphia, of which he had a short time before become the rabbi, advocated the formation of a Publication Society. Affiliated with the con-

gregation at that time was a society known as the Knowledge Seekers. It had been called into existence by Doctor Krauskopf shortly after his arrival in Philadelphia, and it devoted its attention to literary exercises and congregational activities. At a meeting held on December 22, 1887, a short time after the delivery of the address in which the formation of an organization for publishing Jewish books, sermons, and lectures had been urged, Doctor Krauskopf brought the subject to the attention of the Knowledge Seekers. The subject was considered at several meetings, and ultimately a committee was appointed to proceed. As a result of its deliberations, it was decided to call a meeting of representatives of the Jewish congregations of Philadelphia.

The meeting of the delegates from the local congregations was held in March, 1888. There was a divergence of opinion concerning the method of organization and the nature of the membership. The plan presented to this meeting proposed that it should be made a Philadelphia organization at its inception, and be formed by the local congregations and associations. An alternative plan was presented, which provided for the calling of a general convention, to which representative Jews throughout the country should be invited, and Jewish organizations be requested to send delegates. After a very animated discussion the latter proposition was adopted by a majority of one vote.

The plan having been thus formulated, the representatives of the congregations accepted it loyally, and a report drafted by Doctor Krauskopf and Doctor Solomon Solis Cohen was adopted as a proper platform or basis for agreement.

Accordingly, a convention was called to be held at Touro Hall, in the building of the Hebrew Education Society, on

Seventh Street below Callowhill, in the City of Philadelphia, on June 3, 1888. Wide publicity was given to the call for this meeting, and the invitations to attend or send delegates were circulated extensively. As a result, about one hundred persons attended this meeting. The proceedings were animated and indicative of earnest interest in the work in hand. The Honorable Simon W. Rosendale, of Albany, New York, was elected to the Chair, and Adolph Eichholz, of Philadelphia, was the Secretary. The attendance included prominent rabbis and other representatives from a number of cities actively identified with Jewish communal and religious work. Naturally the representatives from the Eastern cities, particularly New York, Philadelphia, and Baltimore, preponderated.

In appointing the Committee on Constitution, the Chairman stated that in the interests of peace he had not assigned any of the ministers to membership. It should be noted that at this particular time there was a very tense feeling between the leaders of the two schools of Jewish thought and observance, and the intention of the Chairman was to minimize factional differences. The explanation offered, "in the interests of peace," was taken by men of both schools as an affront to the cloth, and some of them proceeded to withdraw from the convention. The firmness of David Teller, who was present as the representative of Rodef Shalom Congregation of Philadelphia, and expressed very forcibly a plea for harmony, saved the situation. Thereafter the proceedings were peaceful, although the discussions were earnest and indicative of the deep interest of the participants. In the course of the meeting a cablegram was read from Jacob H. Schiff, of New York, donating five thousand dollars to the Society. Meyer Guggenheim, then of Philadelphia, later presented a like sum,

and the ten thousand dollars thus secured were placed in the Permanent Fund, designated as the Michael Heilprin Memorial Fund. The good feeling was cemented at a banquet in the evening given by the Philadelphia representatives to the visitors from other cities.

The organization resulted in the election of Morris Newburger, of Philadelphia, as President, Leo N. Levi, of Galveston, Texas, Doctor Henry M. Leipziger, of New York, Alfred M. Cohen, of Cincinnati, and Harris Weinstock, of Sacramento, California, as Vice-Presidents, and Doctor Joseph Krauskopf as Secretary. Subsequently the Executive Committee elected Herman S. Friedman as Treasurer, and Ephraim Lederer was appointed Clerk, the title of this office being subsequently changed to Assistant Secretary.

Upon these officers devolved the executive work of building up the membership. The expedients resorted to for the purpose of enlisting interest in the work in all parts of the country were varied. Having but few precedents to guide him, Mr. Newburger had to depend upon his own resourcefulness to devise ways and means of accomplishing the desired results.

The chairmanship of the General Committee on Membership was conferred on the Honorable Simon Wolf of Washington, who placed his extensive knowledge of the Jewish communities throughout the country at the disposal of the Society. The Honorable Simon W. Rosendale organized the State of New York outside of the metropolis. Others who were not officially identified with the Society, and several who are still actively connected with the management, aided in this campaign of organization, which proceeded slowly, but on a safe and careful basis.

At the second meeting of the Executive Committee, as the governing body was called, held on August 19, 1888, the Publication Committee was formally constituted. It was elected by written ballot, the members of the Executive Committee having been requested, in accordance with a resolution adopted at the first meeting, to send their votes by mail. The Publication Committee elected consisted of Mayer Sulzberger, Marcus Jastrow, Joseph Krauskopf, Bernhard Felsenthal, Cyrus Adler, A. S. Isaacs, Henrietta Szold, Charles Gross, and Simon A. Stern. This Committee was organized by the election of Mayer Sulzberger as Chairman, an office which he has held continuously throughout the entire history of the Society.

At a meeting held in the Board Room of Temple Emanu-El in New York, in the following January, it was reported that a total of 882 members had been secured, of whom 540 resided in Philadelphia, 176 in New York, 53 in Baltimore, and 51 in Albany.

From that time on other communities joined in the work, assisted by the officers and most of the members of the Executive Committee and by volunteers in a number of cities and towns, so that at the end of the first year of the Society's existence, the membership had reached a total of 1591, and it was estimated that an annual income of \$5,500 could be depended on.

On May 1, 1890, the Society being then on the eve of its second anniversary, the first publication, *Outlines of Jewish History*, by Lady Magnus, appeared. The difficulty in procuring a suitable work for the first publication had seriously hampered the growth in membership, many of those who were appealed to for help in arousing public interest having reported that the actual issuance of a book was needed to

enable them to be of material assistance. The publication of the Outlines stimulated this interest, so that when the biennial meeting was held in Philadelphia, on June 8, 1890, it was generally recognized that the Society had been established on a secure basis. The Outlines appeared in the familiar red covers which enclosed the earlier books issued by the Society. When the adoption of a uniform cover was under discussion in the Publication Committee, Doctor Jastrow said that he hoped all the books would be "read," so that the choice was not a matter of esthetics but of wit. The seal designed for the Society by the eminent sculptor Moses Ezekiel adorned this and subsequent books.

At this convention the proposal of the Publication Committee, which had received the sanction of the Executive Committee, for the publication of the English edition of History of the Jews, by Professor Heinrich Graetz, was submitted to the members in the report of the Special Committee on Publications that had been appointed by the Chairman of the meeting. The Executive Committee had reported the proposal of the Publication Committee, to secure the rights to republish the English translation and abridgment of the work of Graetz. The negotiations for the English rights had been conducted by Doctor Charles Gross for the two Committees. These rights were controlled by F. D. Mocatta, an eminent London philanthropist, at whose risk and expense the English translation had been made. The original German edition with its copious notes and full treatment consists of eleven volumes. The English edition, which discarded the notes, was condensed to a considerable extent, and appeared in five volumes, each of which, however, contained more material than any single volume of the original German work.

The project of publishing this work involved the expenditure of a considerable sum, and would necessarily require a number of years for its completion. The plan met with enthusiastic approval from many of the members, and with determined opposition from others, who feared that the undertaking was too extensive for a young Society just beginning its career, and that the spreading out of the publication over a period of years would deaden the interest of those to whom variety and novelty are attractive. The majority of the Committee on Publications appointed at the meeting approved the Graetz project. The minority deemed it inadvisable, "because such a work is not of a nature to appeal to the public taste." Chairman Sulzberger, of the Publication Committee, led the argument in favor of the temporary Committee's report, and the opposition was led by Max Cohen, of New York. The debate related in a measure to the future policy of the Society for some years to come, and those in attendance showed, by the interest with which they followed the prolonged discussion, that they realized this fact. The policy of the governing bodies in reference to the Graetz work was endorsed by a substantial majority of those in attendance. Time has fully justified the wisdom of the decision. From the time the first volume was issued, July, 1891, the History of the Jews has been the principal book on the list. It was distributed to the members who were on the roll at the time the successive volumes were issued, and, by a special arrangement subsequently made by the Board, members who joined after one or more of the volumes were issued were enabled to complete the sets on an equitable basis. When the five volumes of the English edition, revised to meet the requirements of the American reading public, had been published by the Society,

an additional volume was added containing a Memoir of Heinrich Graetz and a comprehensive and very helpful index compiled by Miss Henrietta Szold, under whose supervision the later volumes had been issued. Miss Szold had become Secretary to the Publication Committee in June, 1893. Her services in that capacity therefore have extended over a period of twenty years. In that time she has acted as editor, translator, and compiler of various publications.

Charles S. Bernheimer was elected Assistant Secretary in October, 1890, succeeding Mr. Lederer, who had resigned. At this time the membership had increased to 2442. The Society was at first located in the office of the Assistant Secretary. In the autumn of 1890, it was removed to the business establishment of Mr. Newburger. In October, 1892, the Society rented its own office, in the confident expectation on the part of the Directors that it would eventually own and occupy its own publishing house. The expectation is still there, and the building is still wanting.

In the meantime several other books had been issued, and negotiations had been consummated with Israel Zangwill, of London, for a work of fiction, which was supplied by him, and sent from the press on May 1, 1892, under the title *The Children of the Ghetto*. This book was the first great popular success among the Society's publications. It attracted attention far and wide, and was welcomed not only by the constantly growing membership, but by a large number of other readers. The demand ultimately led to an arrangement with the Macmillan Company, who purchased the right to issue an edition for the general public, agreeing to pay a fixed royalty for the privilege. With the publication of *The Children of the Ghetto* the attention of the book-publishing industry was

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attracted to the Society and its possibilities. As the output increased, this attention produced tangible results. Books on Jewish subjects which the Society was unable to publish for one reason or another were accepted by publishers mainly on the strength of the Society's membership, which demonstrated the existence of a substantial interest in Jewish books on the part of a large and constantly growing number of people.

The subsequent publications cannot be gone over in detail in this review. The list of the eighty-seven books issued discloses a wide range of subjects of Jewish interest and many works of permanent value. The Executive Committee, later on designated as the Board of Trustees, and the Publication Committee have worked together harmoniously from the beginning, each attending to its proper and necessary functions, and paying due deference to the opinions of the other. In the conduct of business, Mr. Friedman, the Treasurer, continued his active and efficient service until October, 1891, when he was succeeded by Morris Dannenbaum, of Philadelphia, who devoted his time and attention to the duties of his office with care and fidelity, until June, 1903, when he declined a re-election, and was succeeded by Henry Fernberger, of Philadelphia, the present Treasurer. The Secretaryship was held by Doctor Joseph Krauskopf, who resigned the office in the fall of 1898, after a service of ten years, during which he labored earnestly to promote the Society's welfare. He was succeeded by Doctor Lewis W. Steinbach, whose recent death has caused a vacancy in this office, as it has in so many other fields of activity in which he displayed his fine public spirit and his devotion to the cause of Jewish learning.

The Vice-Presidents, in addition to those elected at the first meeting, have been Solomon Blumenthal, of Philadelphia,

Marcus Bernheimer, of St. Louis, Herman S. Friedman, of Philadelphia, who held the post of second Vice-President when that office was created, and Simon Miller, the present occupant, who succeeded him. At the time of the incorporation of the Society, in 1898, the office of Honorary Vice-Presidents was created, and a number of representative men and women have been elected to the position.

During the first ten years of its existence the Society was an unincorporated body. At the biennial convention held in May, 1898, it was decided to apply for a charter under the laws of the State of Pennsylvania for a corporation formed, as the original constitution of 1888 had declared, "for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific and religious works giving instruction in the principles of the Jewish religion, which works are to be distributed among the members of the corporation and to such other persons and institutions as may use the same in the promotion of benevolent educational work."

This meeting was attended by a large gathering of men and women identified with Jewish affairs, and the banquet held in the evening tendered to the visiting members by their Philadelphia hosts was the occasion for a number of notable and inspiring addresses relating to the work of the Society. A review of the work of the Publication Committee was presented to the regular meeting at the afternoon session by Judge Sulzberger.

The application for a charter was approved by the Court of Common Pleas No. 4 of Philadelphia, which likewise approved an amendment adopted at the annual meeting in 1910, designed to extend the Society's scope, to enable it to

publish books other than those distributed to its members. This change holds within itself large possibilities for the future, if the means are provided.

In June, 1898, the Board of Trustees made an appropriation for gathering data for the first issue of the Year Book. The need for such a publication had been urged upon the Society by communal workers and those actively identified with Jewish affairs in a number of places. The first volume of the Year Book was issued in 1899, and it has since appeared regularly in the early autumn of each year. The various issues of the Year Book have contained special articles dealing with matters of timely and urgent interest, with a view to conveying information needed for a correct understanding of the problems involved. For five years the Year Book has been issued in co-operation with the American Jewish Committee. Special books relating to current issues have also been published. The work of Michael Davitt on the Kishineff Massacre was published in 1903, and the special article on the Passport Question in the Year Book for 1911 was republished in separate form and extensively circulated.

Morris Newburger resigned the presidency in October, 1903, after an uninterrupted service of fifteen years. Mr. Newburger's incumbency during the critical period of the infancy and growth of the Society presents a splendid record of useful achievement. He labored incessantly to build up the Society, and brought to the discharge of his duties an intelligent grasp of the situation, an ardent interest in its objects, and a resolute determination to place it on a sound and enduring basis. He watched its development with care and solicitude, and brought to its service all the resources of an energetic and sympathetic nature. His resignation was re-



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ceived with unfeigned regret by his associates, who had learned to appreciate the great benefit accruing to the Society from the services that he had rendered through the years of his presidency. Mr. Newburger was succeeded by Edwin Wolf, of Philadelphia.

The various issues of the books that went out to the members had extended the Society's reputation throughout the length and breadth of the land. The membership was increased by local propaganda from time to time in various places; but this method of extending it proved unsatisfactory. The accessions were considerable, but withdrawals were more numerous than was desirable, in view of the necessity for maintaining affairs on a sound financial basis. Mr. Newburger had, after the experience of a few years, decided to supplement the voluntary efforts of the Society's friends by the services of a paid agent. In its initial stages this policy met with some opposition, because it entailed considerable expense. Time and the logic of circumstances have justified the wisdom of this course. It is the duty of the Society to print and circulate books, not for the profit of the corporation, but solely to spread knowledge relating to Judaism and the Jewish people. In further extension of this idea a branch office was opened in New York in October, 1903. The results did not meet the expectations, and it was discontinued after an experience of a year and a half. The Philadelphia office continued in charge of Doctor Charles S. Bernheimer until March, 1906, when he resigned to take up educational work in New York. He devoted his entire attention to the Society during the long period that he held this office, and proved always reliable, faithful, and capable in the discharge of his duties. I. George Dobsevage, of New York, was elected to succeed him, and the

Board of Directors decided that a portion of his time should be directly employed in New York City. This policy has been continued in the belief that the great Jewish population of the New York metropolis should insure a very large and constantly increasing membership there.

The membership grew slowly after the year 1891, when it was 2227, a slight falling off from the figures of 1890. By 1892 it had advanced to 2957. The first decided increase was noted in 1897, when it reached a total of 4101. In 1905 it was 5430, receding and advancing thereafter, until the number was 5486 in 1910, practically the same as it had been five years before. In 1911 it jumped to 7608, and in 1912 further increased to 10,100. At the present writing, March 1, 1913, the number of members on the books is 11,000. The increase has been the outcome of plans formulated from time to time by the officers and special committees of the Board. In the twenty-five years of the Society's existence, the dues of members have amounted to \$330,631.43. Other items of receipts show these aggregate amounts: Sales of Books, \$65,733.78; Interest, \$20,751.65; Bible Fund, \$17,787.73; Capital Fund, \$1850.00; Miscellaneous, \$49,694.27, including a Permanent Fund of \$19,300.03. The total receipts have been \$479,375.18. The total expenses have been \$473,506.78.

The books distributed, according to an estimate based on the membership and the sales, amounted to about 25,000 volumes to 1892, 90,000 to 1897, 200,000 to 1903, 350,000 to 1908, and 550,000 to 1913. These figures are impressive. They would be still larger if the membership had remained more stable, and so many difficulties had not been encountered in the collection of dues.

The necessity for a capital fund has been impressed on the members at several meetings of the Society.

The permanent fund has shown scarcely any growth in recent years. The ten thousand dollars donated at the first meeting received additions from life membership dues, most of which were secured by Harris Weinstock, of Sacramento, California, and from a small number of legacies. The largest bequest made to the Society was that of Professor Morris Loeb, who, in his will, recently probated, provides as follows:

I give and bequeath to The Jewish Publication Society of America the sum of \$10,000.00 as a permanent fund, the income of which shall, from time to time, be utilized for and applied to the preparation and publication of a scholarly work devoted to the interests of Judaism, and none of such income shall be used toward the current expenses of the Society or the publication of works of fiction or otherwise than herein expressly provided.

This thoughtful and generous bequest should pave the way for many more conceived in the same spirit.

Chronologically the subject of the translation of the Bible should have been dealt with in the earlier portion of this review, but inasmuch as it is still actively to the fore in the Society's programme, and is naturally of primary importance, it has been reserved for the conclusion of this narrative. The first effort of the Society to provide a translation of the Bible was made in 1892, when the Board of Directors authorized the Publication Committee to appoint a Board of Editors to undertake the difficult and arduous task and to place the Reverend Doctor Marcus Jastrow in charge of it as Editor-in-Chief. Doctor Jastrow took charge shortly thereafter, and assigned the books of the Bible to a number of Jewish scholars, mainly in the United States, and most of them rabbis in active

service. The Book of Psalms was translated by Doctor Kaufmann Kohler, and was issued as a separate volume in 1903. The fact that the time of the translators was largely taken up with other duties caused the work to lag. Doctor Jastrow, who ever displayed his ardent attachment to the Society and his interest in its welfare, continued to act as Editor until his death in 1903. Thereafter the work was in abeyance for a time. In March, 1905, the Board of Trustees decided to raise a Bible Fund of \$50,000. An arrangement was entered into with the Central Conference of American Rabbis in 1908, under the terms of which the two organizations were to co-operate in the making of the translation, each of them to have an equal representation on the Board of Editors. The work of translation was to be done by Doctor Max L. Margolis, and the revision to be made by the members of the Editorial Board. Doctor Cyrus Adler, the Chairman of the Board, Doctor Solomon Schechter, and Doctor Joseph Jacobs represent The Jewish Publication Society of America on this body, and the Reverend Doctor Kaufmann Kohler, the Reverend Doctor David Philipson, and the Reverend Doctor Samuel Schulman represent the Central Conference of American Rabbis. Doctor Margolis, the Editor-in-Chief, is a member of the Board and its Secretary. The methods followed by this learned body and the progress it has made will be described in detail in a paper dealing specifically with the subject. The Jewish Publication Society is charged with the task of printing and publishing the translation when completed. Even the modest sum of \$50,000, which the Board of Trustees decided to ask for in 1905, has not been raised as yet. The total of the donations thus far received for this fund is scarcely one-third of the amount. It has become evident that

even the full amount originally contemplated will not suffice. To insure the proper printing and distribution of the translation when it is finished a much larger sum will be required.

In presenting this outline of the history of the Society during the past twenty-five years, the Board of Trustees has refrained from anything more than a reference to those who are identified with its management at the present time, and then only when the exigencies of the narrative required the mention. The meetings of the Board have been attended by the Philadelphia members with reasonable assiduity, and their colleagues from New York, Pittsburg, Baltimore, Washington, Wilkes-Barre, and other cities have put in an occasional appearance. In presenting this record, the Board expresses the hope that the usefulness of the Society will continue to increase, and the spirit of wisdom, of knowledge, and of understanding will animate and guide its governing body in the years to come.

At the conclusion of Mr. Lederer's paper, the Chairman introduced Miss Henrietta Szold, a member of the Publication Committee from 1888 to 1893 and the Secretary to the same Committee since 1893.

Miss Szold read the following paper on How the Publication Committee Does Its Work.

HOW THE PUBLICATION COMMITTEE DOES ITS WORK

BY HENRIETTA SZOLD

It happens occasionally that the publisher wrests the pen from the author's hand and indites memoirs. Even when he is clumsy at wielding his friend the enemy's weapon, he should be accorded a respectful hearing. As the annalist of his hours and his times, he speaks with the authority of a specialist on men in their relation to books. A chronicler who is at once reader, writer, and publisher of books, has a keen professional way with him in passing judgment upon all the lesser citizens in the republic of print—the authors, who write and read but do not publish books, and the proletariat, the public, which only reads books, but never writes and never publishes them.

His twenty-fifth anniversary would seem to be a fitting occasion for presenting the memoirs of a publisher who may claim, without excessive self-complacency, to be a highly specialized expert on Jewish authors and the English-reading Jewish public. He may, indeed, call himself the only expert of the sort that has ever existed. His two American predecessors, to whose memory he pays the respect due to the pioneer spirit, did not live long enough to blaze a path for him. And his British confrère owes a committee's allegiance to its parent body, the Jewish Historical Society of England, to which he sends greeting in remembrance of co-operation in the past, and extends the hand of fellowship for the great work still to be done on both sides of the ocean before the common goal can be sighted.

When the second of the American Jewish Publication Societies issued its first book, in 1873, a European observer

wondered whether any society of the kind in the United States could ever become more than a publisher of translations of Jewish books conceived and written in Germany and France. The critic thought only of a dearth of writers among us. His judgment was partly erroneous, partly not penetrating. The difficulty about writers was not the most fundamental. We had scholars, and, once they were assured an audience, they turned writers. But such readers as we had were of the elect, who were as well prepared to dispense with translations as their European fellows. What we lacked was a goodly Jewish representation of the so-called general reader. In reality, the task before an American Jewish Publishing Society forty years ago, and equally twenty-five years ago, was creative throughout. The ordinary publisher can devote his attention to the book alone. The reader meets him at least half-way, the author leaps into his arms. When our Publication Society was born, the American Jewish book, the American Jewish writer, and the American Jewish reader, all three lay in the lap of the future.

So far as numbers go, the problem of the public was taken in hand by the Board of Trustees. They had a powerful ally in the Czar of all the Russias. To the Publication Committee was left the book, its writer, and the transformation of the American Jew into a reader of English-Jewish books. How it has acquitted itself of these tasks constitutes its memoirs, which, like all well-regulated biographies, should begin with its birth.

The first action taken by the Board of Trustees after the organization of the Society in June, 1888, was the appointment of a Publication Committee. Under the By-Laws, it may consist in whole or in part of members of the appointing

Board, and it serves for one year only. The number to constitute the Committee is not specified. To inaugurate the publishing policy of the Society, nine were selected, three of whom were Trustees: Doctor Cyrus Adler, then of Baltimore; the Reverend Doctor B. Felsenthal, of Chicago; Doctor Charles Gross, of Cambridge, Mass.; Doctor A. S. Isaacs, of New York; the Reverend Doctor M. Jastrow, of Philadelphia; the Reverend Doctor Joseph Krauskopf, of Philadelphia; Mr. Simon A. Stern, of Philadelphia; Judge Mayer Sulzberger, of Philadelphia; and Miss Henrietta Szold, of Baltimore.

Of this original Committee, three members are still connected with its activities: Doctor Cyrus Adler, now of Philadelphia; Judge Mayer Sulzberger, its Chairman from first to last, and Miss Henrietta Szold, its Secretary since 1893. The record of the Chairman is almost unique. It tempts the chronicler to roll-call statistics. Out of the one hundred and sixty-five meetings held by the Committee, he missed only seven, and, with punctuality which through him has become presidential politeness, as it was royal before, he sat in the presiding officer's chair, at all but two of the other one hundred and fifty-eight, from the precise moment for which they were called until their adjournment. But it must be admitted that his record is not all so fair. A black mark is set against his name for his invincible refusal to read a single manuscript or a single book of the five hundred and one which the Committee has considered with a view to their publication by the Society. What must be remembered is that, in making up school-of-life reports, such figures and such black marks alike stand for vitalizing counsel and priceless service.

Had the Chairman's personality and his judicial impersonality not guaranteed a consistent and a continuous policy, con-

sistency and continuity would have been safeguarded by the principles underlying the Society's charter and by the method of work adopted by the Publication Committee at its first meeting.

The charter defines our corporation as one "formed for the support of a benevolent, educational undertaking, namely, for the publication and dissemination of literary, scientific, and religious works, giving instruction in the principles of the Jewish religion and in Jewish history and literature"—in compacter phrase, a benevolent, educational undertaking for the literary expression of every aspect of Judaism.

The field was delimited by four stakes: benevolence, education, literature, Judaism. Within these confines there was no room for the sensational "best-seller" on which the everyday publisher thrives. The "timely" book, the polemic, the party pamphlet, the apologia, were on the whole kept on the outside of the quadruple-barred gate. Sometimes it remained closed even to the novel and the story. Fifth Avenue and Chestnut Street publishing houses call their first reader of manuscripts a "sieve." Before ever they reach our first reader, the four-bottomed charter of the Publication Society has automatically eliminated certain classes of manuscripts.

Our published library offers the test of the charter's effectiveness in safeguarding consistency. Not the final test, however. The unpublished library is more convincing testimony. The curious, if they have a mind to, can investigate, for a loose-leaf catalogue of the suppressed books has appeared from time to time, and it is almost as complete as the list of our actual publications. Who the compilers of this *index ineditorum* are? Suffice it to say none of the twenty-nine persons connected at one time or another with the Publication Committee.

In twenty-five years the Committee of nine has all but doubled its number, and of the seventeen members composing it at present, fifteen are other than those of the first group. So far from disturbing the continuity of the work, the increase is an expression of the uninterrupted policy that has been maintained. At the first meeting of the Publication Committee, a resolution was passed which provided that "the consideration of questions concerning manuscripts submitted to the Publication Committee and other questions of literary judgment shall be referred by the Chairman of the Publication Committee to subcommittees to be appointed by him, and the action of said subcommittee shall not be final, but shall be presented to the Publication Committee with a full statement of the subcommittee's reason for the action" [proposed].

This resolution, adopted in September, 1888, describes the modus operandi up to the present moment. The methods it involves required the enlargement of the Committee. For example, the original Committee had need of a poet's evaluation of a manuscript, or of the expert opinion of a pedagogue, or the diplomatic experience of a statesman, or the accomplishments of a Russian-reading litterateur, or the judgment of a man of affairs. The first time the emergency arose, and the second time, advice was sought outside. When a third emergency seemed to demonstrate the permanence of the need, the Board of Trustees was petitioned to incorporate into the Committee the efficient member it lacked.

In this way there developed an unprofessional body of critics composed of professionally expert units, an epitome of the intellectual forces in our American-Jewish world, and a

reflex of all its hues of opinion and tradition. Reform and orthodoxy are represented, nationalism and confessionalism, the American-born and the immigrant, the Sefardic heritage as well as the German and the Russian, the academic sphere and also the journalistic and the rabbinical, and law and medicine and literature.

The full import of the resolution under which the Committee has been working for a quarter of a century can be conveyed only by illustrations more or less concrete. A manuscript bearing on the history of Talmudic times, let us suppose, is presented. It is referred to a subcommittee of three, consisting of a Talmudist (or *the* Talmudist), a member interested in Jewish pedagogics, and a literary man. The manuscript passes from one to the other, each reader aware who his associates are. The three reports, separate and individual, are sent in writing to the Secretary. At a monthly meeting of the whole Committee, the three members of the subcommittee being present as a rule, the reports are submitted. Before a vote is taken, the non-reading members ask for explanations. They elicit illustrative proof of the criticisms, whether passed by way of censure or by way of approval. They inquire into the value of the book from the point of view of the Society's membership, its previous publications, and its half-developed plans. They desire to know on what grounds of expediency the manuscript is recommended, if its absolute value is not described as unassailable; or why its value for our constituency is doubted, seeing that its absolute value recommends it. The subcommittee itself may be divided in its recommendations, or its reasons for condemnation or approval may not be clear. The decision is put off, and a member or two are added to the subcommittee. A

new set of reports must be submitted, and the process of weighing and judging started afresh.

Or, the subcommittee may be unanimous in recommending it, but one member of the larger committee harbors misgivings, let us say about the religious bias of the book. He requests that voting shall be deferred until he has had the opportunity of reading the manuscript and forming an opinion at first hand. His intention is not obstructionist. He does not consider himself a more judicious Rabbinical scholar than the subcommittee member, or a pedagogue of wider experience, or a literary critic of greater acumen. He is exercising not a privilege, but a right and a duty, implied in the insistence of the resolution that action proposed by a subcommittee shall not be considered final. The motive that actuates him is justice, towards our reading constituency, which is entitled to the best within reach, and towards our writing clientele, which is entitled to the fairest hearing attainable. He desires to read the book in the spirit of the "gentle reader" appealed to in the prefaces of other days. At the next monthly meeting he will be qualified to tell the rest how the book is likely to affect and serve the Jew "on the street."

Meantime, two letters reach the Committee in all probability. The first is from the author. He protests against the delay. He does not realize the situation—that the members of the Publication Committee live scattered, and the manuscripts must be sent from place to place, not to mention consideration for summer journeyings in Europe and California. This he is told, and at the same time he is given to understand, as delicately as may be, that the members of the Committee read the American Jewish people's manuscripts, as a courtesy to the Society, during scant leisure wrung from their

daily duties as doctors, journalists, professors, rabbis, engineers, and men of affairs, and it is their being interested technically in many other concerns that renders them invaluable to the Society and its eleven thousand members. The circumstance which, if not concealed, is at least not brought out blatantly, is the somewhat reluctant welcome accorded to the child of his muse. The time may come eventually when willy-nilly "the most unkindest cut of all" must be inflicted. Until giving such affront is inevitable, it is the part of loving-kindness to keep the serenity unmarred.

The other letter is from our Committee member in the West or the South. He is too far off to attend monthly meetings, but he remains in intimate touch with the affairs of the Society through copies of the minutes, which not only report action, but also describe the tortuous path of discussion leading to action. Once a year at least he is in the habit of apprising the Committee of a prospective visit to the Eastern capitals or seaside resorts, and he couples the announcement with the suggestion that a monthly meeting be anticipated or delayed, after the fashion of the Jewish calendar's dealings with inopportune fasts. Such occasions suffice to establish a personal connection with methods, opinions, and plans. In the intervals the rest of the Committee enjoys the advantage of the fresh views of one standing half outside, he alone of the crowd beyond knowing the trend of the debate within the council chamber. His letter mayhap fortifies the policy stated incidentally to the last month's discussion; or he reports a scholar at work in his neighborhood who is in a position to produce a better book than that under consideration; or, it may be, he prods the Committee to swifter resolves by adducing his own sore need of such a book for his pupils.

The next monthly meeting: another discussion, and this time with the general non-Talmudic, non-pedagogic, non-literary public represented. Let us suppose the "gentle reader" to endorse the subcommittee's favorable recommendation. His agreement with it does not supersede a vote by the whole Committee on the question, "Shall the History of Talmudic Times be recommended to the Board of Trustees as a publication to be issued by the Society?" The decision? Sometimes one way, sometimes the other, but, whichever way it goes, the impression is strengthened that the resolution refusing the right of final action to subcommittees is wisely framed.

Let us assume the decision to have been negative, and the manuscript to have been rejected. What was the reason for the adverse action? Is the book defective in literary form? Is it not popular? Does it fail to instruct? Does it lack originality or interest? It may be unexceptionable in all the implied particulars and many others, and yet be declared useless for the Society's purposes. There is a definite something that renders it unsuitable for American readers taken by and large. Either its outlook is based on a past irrevocably done with (the Germans call it "*ein überwundener Standpunkt*," the French, "*passé*"), or it misses fire because its opinions and theories presuppose a situation that has no part in the mental make-up of an English-speaking body of Jews. As our conglomerate American Jewish community contains at least one exponent or product of every sort of Judaism, conceivable and inconceivable, some one is certain to reproach the Committee with having allowed a rare opportunity to escape it. If the supposed mistake is not irretrievable, as it would not be with a book to be translated from a foreign language,

the discussion and the decision are reviewed at the instigation of the critic, whether he speaks from the outside or rises up in the Committee's own ranks. In relation to public opinion, the Committee thus considers itself a subcommittee, and it claims no finality for its actions until they are sealed by the approval of the upper house, the Board of Trustees.

If, however, the manuscript is pronounced acceptable, then the amount of the author's fee and other terms remain to be incorporated into the recommendation to the Trustees. They rarely present difficulties. They require an amicable correspondence with the author, and his wishes and the Committee's judgments are readily harmonized amid upward curling rings of smoke issuing from a dozen or more cigars, an atmosphere conducive to "benevolence,"—benevolence akin to that manifested in a third letter, which occasionally reaches the Committee while a manuscript is under consideration.

Should the writer happen to be within ear-shot of this description of the Committee's procedure, he will realize the futility of his letter. In fact, it does not always come before the Committee, because the mistake is made of addressing it to one of the members personally. It is an appreciation of author as well as manuscript, couched in the terms of political endorsements. The writer is neither a Talmudist, nor a pedagogue, nor a litterateur of particular note. He is primarily a friend of the author, and secondarily an equally good friend of the Society, a gentleman of kindly courtesy and charm, who occupies a prominent position in some American Jewish community. His letter is read and put on file—but not for future reference.

There is more to be said on this subject of benevolence. To a higher degree than publisher and public it animates the

author. He spurns fees, when he is actuated by the desire of disseminating his Jewish works for the benefit of his fellow-Jews, and his amazement knows no bounds when his generosity meets with a refusal and his manuscript with the usual searching examination. To this searching examination only one exception is ever made: When a manuscript is submitted by a member of the Publication Committee, it is examined more searchingly than others. As for the rule of paying a fee in accordance with current market rates, that is uniform and absolute.

It is a curious phenomenon that the absence of a request for a fee is not seldom coincident with lack of craftsmanship. The spirit of the charter is three-quarters present in such altruistic offers. The benevolent animus, the educational purpose, the Jewish knowledge or fervor or devotion are there. Only the literary requirement is apt to be unfulfilled. The Committee acts deliberately in these instances. If the author can be persuaded to accept a fee, and he appears otherwise amenable to suggestions, it changes its role for the nonce from publisher to editor. It endeavors to supply the missing elements of diction, grammatical precision, style, attractive treatment, logical arrangement of material. The annals of the Committee record several such collaborations with happy results, not the least happy being that in general the relation of the Publication Committee to the guild of Jewish authors in America is of co-operators in a benevolent, educational undertaking. If sometimes, after years of "reasoning together," the Committee's benevolent efforts to rescue a useful book for the public, and its educational efforts to develop a promising author, result in the creation of a troublesome Frankenstein,

this must be accounted a risk of the publisher's trade as conceived by our Society.

Times and occasions there are, however, when the verdict "declined" must be pronounced with such unhesitating directness that it would be bad taste to add "with regret." For the encouragement of Jewish literary aspirants and in fairness to the Committee, it should be noted that these times and occasions are far from unprecedented in number. Sir Frederick Macmillan is quoted as having said that in one year his firm accepted twenty-two out of three hundred and fifteen manuscripts, that is, seven per cent; and according to Mr. Andrew Chatto, his house retains on an average thirteen out of four hundred, or three and one-quarter per cent. The Society's ratio for twenty-five years is one out of every eight and a half submitted, nearly twelve per cent.

The resolution under which the Committee has been working anticipated "questions of literary judgment" other than those connected directly with manuscripts. Such have, indeed, claimed the attention of the Committee, mainly in the form of propositions. One kind came from well-wishers, the reading members of the Society, who had no intention to execute their own suggestions. Some of these went wide of the mark, some were a welcome endorsement of features included in the Society's unpublished programme, and others stimulated action, either in their original shape, or in the transformation they assumed under the give and take of a round table discussion.

A second class of propositions involved double consideration, of their merits first, and then of the ability of the proposer who desired to be executor as well. The possibilities are not few. The subject and the mover may both be negligible quan-

tities. Or, a valueless subject may be advanced by an efficient worker, who has gone astray merely because he has no understanding of the province or the immediate needs of the Society. Or, an attractive subject is presented, but there seems little possibility of exploiting it through its inventor. If it must be, it is dismissed regretfully. As a rule, the course has been to request the submission of the manuscript when completed, subject to the usual conditions, or, in the most promising cases, the submission of an outline, to give the would-be author an opportunity of revealing unsuspected qualities as a thinker and writer. Alas for the infirmity of man's will! In far more than three-quarters of such cases no outline and no manuscript were forthcoming. The subject had vanished into thin air, or else changed into those well-known solid paving-blocks on the road to—whatever our Bible Translators may have decided to call the place. Perhaps it is not man's inconstancy that should be deplored, but rather his conceit. An outline! Perish the thought. The book should have been ordered at once, the fee fixed at the top notch, and no questions asked of the great author.

A third class of propositions, those originating in the Committee itself, brings us to the consideration of its constructive activity, in contradistinction to its critical function as a judge of propositions and a semi-passive receiver of manuscripts. It has had more to do than merely wait. From its watch tower it keeps a sharp lookout on the times, the people, the forces. It discerns a writer ready to deliver a literary or a scientific message. He may be across seas, and the mould into which his thought is poured may be German or French or Russian or Hebrew, but even if he happens to use only our English cousins' English, he is sought out and urged to do his best

for us. Societies and schools are seen to be lacking literary tools to work with, and steps are taken to supply them. The people have no Bible of their own in their homes, their schools, their synagogue pews. Discontent with the situation is inculcated, and a translation is undertaken, though it cost long planning, more than twenty years of work, and no one yet knows how much money for its effective execution. In short, "questions of literary judgment" are propounded within the ranks of the Committee. They are as various in character and worth as those from the outside. Many are buried after discussion proves them vain; some, found good but premature (witness the question of a magazine), are deferred until the Jewish kalends, at the coming of Elijah, and only the seemingly practicable attain the subcommittee stage. But subcommittees on plans and proposals are as strictly held to account as subcommittees of readers of manuscripts. One fact should suffice to demonstrate this. It took three years and a half to convince the Publication Committee as a whole of its duty to use the Society's publishing machinery in aid of the work of organizing the Jewish community of the United States through a series of Year Books for the publication of statistical, historical, economic, and political material.

Prize competitions were one of the devices resorted to by the Committee to awaken slumbering possibilities. Though none of the twenty-seven contestants competing for the prize offered for a story for the young reached the required standard, yet the competition bore fruit at a time when the scope of the Society was not well known in large circles. The second competition, for a translation from the Hebrew, took place too recently to permit of an appreciation of results.

While seeking to stimulate the untried, the Committee did not neglect the veterans in learning, the scholars and investigators whose works, though not calculated to interest the Society's general membership, satisfy the requirements of the charter completely. To such, subventions were granted to the extent permitted by the state of the treasury.

What promises to be the most successful method of direct stimulation employed by the Committee is the projecting of series of works. Plans are partly executed, partly under way, partly awaiting further development, for a Text Book Series, a Biographical Series, and a series on great movements in Jewish history, like Pharisaism, Mysticism, and Reform. When these and other still inchoate plans are perfected, it will be seen how large a part of its deliberations the Committee has had to devote to the bringing together of material and force, in the shape of subject and author. At the present moment, fourteen writers in America, Germany, Russia, France, and Egypt, are supposedly busy with the preparation of manuscripts of works outlined in part by the Committee and intrusted to authorities on the subjects to be treated. Some of the larger schemes owe their success to the co-operation of other agencies. The Central Conference of American Rabbis collaborates with the Committee on the Bible work; the American Jewish Committee has assumed the responsibility for the compilation of the Year Book these five years; to the Jewish Historical Society of England, the Biographical Series owes its inception; and by the Hebrew Education Society of Philadelphia has been given the strongest impetus from without to the initiation of the Text Book Series. Besides, the work of the Committee has been advanced and complemented in various ways by the Census Bureau of the



HEINRICH GRAETZ

From a painting by Solomon J. Solomon In the possession of The Jewish Theological
Seminary of America

1970

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United States Department of Commerce and Labor, by the American Jewish Historical Society, the Jewish Chautauqua, the Council of Jewish Women, and other sister organizations.

What has been referred to above as political material, has not always been confined to the Year Book. It is patent that the exigencies which inspired the articles on the Passport Question, the Jews of Roumania, and the Immigration Problem, dictated also the production of a book like *The Voice of America on Kishineff* and the distribution of *Davitt's Within the Pale*. What cannot be, and cannot be made, so evident, is that the same exigencies induced the Committee to contract for the writing of certain books of real literary value. Nor is it subject to proof by figures that other publishers have unconsciously been collaborating with the Society in this field. An atmosphere friendly to Jewish books has been created by our activity. The general publisher has noted the fact. When he fails to discern its value, this phase of the Committee's productive influence is brought to his attention, in rather gross form, by the writers of Jewish books, Jews and Christians, residents alike of America and England. Our letter files reveal, on the part of authors negotiating with publishers, no infrequent resort to the argument, that the Jewish Publication Society will doubtless be "interested" in a given book to the extent of purchasing an edition numbering anywhere from four thousand to eleven thousand.

As a matter of fact, being a self-respecting body and pursuing a well-defined policy, the Society is not interested in such books in the author's sense. There is naturally an indisposition to treat at second hand, through the intervention of another publisher, with an author who has disdained to treat

at first hand with what is easily the foremost agency in the world concerning itself with English Jewish books.

But, as implied above, there is another reason for the Committee's negative attitude. That a politically influential or any sort of good book on a Jewish topic should get before the public through other than Jewish channels, it regards as a subject for congratulation, and so useful an asset in Jewish life that consideration for it has dictated a series of actions constituting practically a policy. Upwards of seventy-five English books and English translations of foreign books issued by other publishers have been proposed to our Society for republication. Each has been accorded a fair examination, and if our list shows only the vanishing percentage of four republications, it is not proper to infer that the offered material was insignificant. The explanation is that in most instances a discussion revealed the advantage of leaving to outside agents the Jewish work they had imposed upon themselves naturally or as a result of the Committee's indirect influence. None the less the Publication Society has had more or less important dealings with forty-five publishers, and even when the negotiations did not eventuate in definite action, the contact tended to produce acceptable results on both sides.

The Committee's refusal to co-operate with publishers on certain occasions must have been a far from pleasant surprise to some authors. They had accepted commissions to write books outlined by the Committee. For some paltry reason they broke off the negotiations with the Society, and secured, partly by the assurance of our need of the book, the imprint of another publisher, only to have him find on inquiry that our programme of publications for the year was complete.

And surprise would doubtless be intensified into chagrin, were they to know that since the first publication of their books the publisher has several times offered the Society the remnants of his small edition at job lot prices.

Such details might be multiplied indefinitely, and yet justice not be done to the atmosphere of human frailty and eccentricity mingled with human aspiration and charm that was perforce created by dealings with thirty-four historians and twenty-six biographers; twenty playwrights and one hundred and forty-seven writers of fiction, seventeen of them in the department of the Short Story and forty-four in the juvenile department; one hundred and ten essayists, of whom twenty-eight wrote on Talmudic, fifteen on Biblical, and thirteen on ethical subjects; twenty-one journals and twenty-seven poets (not to mention eighteen Cohens), and manuscripts of travels, folklore, legends, liturgy, pedagogy, and sermons, calendars, the geography of Palestine, and the problems of the Jew in Russia; a phalanx of eighty translators waiting to put into English what was written originally in Hebrew, Yiddish, German, French, Italian, Russian, Polish, and Roumanian.

And in giving a résumé of the Committee's activity those other more earthy subjects should not be forgotten—questions of type, paper, and binding; title-page, seal, illustrations, and format; copyright, foreign agents, advertising, reprints, and prices of books; dramatization of our books and their translation into foreign languages; tracts, brochures, and magazine publication. This is the place, too, to acknowledge with due gratitude the assistance the Society has enjoyed from those who have had the technical side of its publishing business in charge, especially the printer that has made more than seven-

tenths of its books, and whose experience and counsel have been at its disposal from first to last. The machinery has been the simplest; one Secretary has sufficed to transact the Committee's routine business, and in this department the unvarying policy adopted has been strengthened by the circumstance that during the whole of the quarter of a century of the Society's life, there have been but three incumbents in the Secretary's office.

It remains only to speak of the relation of the Committee to the Board of Trustees. A single word suffices: harmonious. The body from which the Committee derives its existence has never failed in sympathy with its plans, has always stood ready to advise in times of doubt, has executed uncomplainingly when execution implied difficulties and circumspect management. It has regarded the Committee as its literary ministers, and it has vested them with all but powers plenipotentiary.

And what is the total outcome? It would be manifestly unbecoming for the biographer to sum up the results. Some one else ought to calculate the ratio of the Committee's successes to its failures, and compare it with the ratios obtained from other publishers' lists. If it should turn out to be approximately the same figure, it is yet conceivable that the statistician will shrug his shoulders in depreciation. Which would only go to prove that he scrutinizes one set of figures with his head and with a view to "business," and the other set with his heart and in the light of his holy Jewish zeal. But if the same loyal devotion to the large purpose for which the Society exists does not shine forth from behind the present analysis of twenty-five years' work, transfiguring methods, deliberations, policies, and all details, then this may not be regarded

as a true transcript of the Committee's records. The Committee can assert that every step it has taken was consciously dictated by a sense of responsibility towards the Jewish heritage accumulated since the day of Sinai. It conceived its duty to be a reinterpretation, in modern form and English garb, of the Judaisms of all centuries and all lands, and the demonstration of their essential unity. However far afield its members may wander in their discussions month by month, beguiled by *obiter dicta*, and philosophic deductions, and erudite analogies, the touchstone of a policy is always the Jewish tradition, the loadstar in pursuing the goal, always the Jewish hope. It knows as well as its two collaborators, the author and the public, that the responsibility has not been discharged in full, and the reinterpretation has not reached every heart intrusted to it. But each of the three may derive comfort from the wisdom of the Jewish idealist who encourages every generation with the saying, "It is not thy duty to complete the work." At all events, none of the three may be accused of having desisted from the work, seeing that this day we are laying the foundations of our structure with a library of eighty-seven volumes.

In the cornerstone of the foundation are engraved the names and acts of five members of the Publication Committee who were not spared to see the season of carrying home the sheaves in joy: Alexander Kohut, with his superb Rabbinical equipment; Simon Adler Stern, whose playful wit and literary discrimination were harmonizing, constructive forces in the Committee's work; Marcus Jastrow, Bible editor, Talmudic scholar, historical and literary connoisseur, and unfailing adviser in all questions, practical or learned; Bernhard Felsenthal, wisest of friends, gentlest of critics, mellowest of scholars,

and Charles Gross, representative of the academic American Jew alive to his duty towards the spiritual interests of his people.

In emulation of their achievements and their devotion, their associates and successors look forward to raising the building to the next stage of completion, with the larger means and according to the broader plans produced under the stimulus of the present celebration.

Adjournment.

AFTERNOON SESSION

SUNDAY, APRIL 6, 1913

CHAIRMAN: THE HONORABLE SIMON W. ROSENDALE

Mr. Edwin Wolf, the President of the Society, introduced, as the Chairman of the Afternoon Session, the Honorable Simon W. Rosendale, of Albany, N. Y., who presided, in 1888, "with moderation, fairness, and tact," over the convention at which the Society was founded.

In taking the Chair, Mr. Rosendale spoke, in part, as follows:

My presence in this place of honor is evidence of the courtesy of the Committee, and particularly of the President of the Society, for which I want to extend my sincere thanks. As for my presence on the occasion when the Society was founded, its importance is apparent rather than real. All here to-day, the males and, in the present era of political rights, the females, too, know that the only thing the president of a convention has to do is to reflect the sentiments of the men behind. Duties were assigned to me, and the expected result followed. I was induced to come to Philadelphia to aid in launching this vessel by one for whom I then had, and still have, the greatest respect, a man who has the distinction of being the most eminent Jew in America. He brought me out of my State into his, though he had no judicial functions at that time by which he could force me to come. Since then he has attained to interstate jurisdiction. I had hoped at that

time that he would attain, not to an interstate, but to an international, judicial position. I need not name Judge Mayer Sulzberger.

To continue with my metaphor, the keel of our vessel was made in Philadelphia, which seems to have been a sort of Cramps Shipyard for Jewish activities. We heard this morning that it was the third attempt to float an American Jewish Publication Society. The craft was successfully launched, but, suddenly, there came a squall—a sort of ministerial squall. The skies grew dark for a while, but, fortunately, all passed off in peace, and the vessel has been navigating peacefully the waters not only of our own but of foreign ports as well. Present prospects for the future were beautifully phrased in the letter from Mr. Zangwill read last night, that "this Society has come to stay longer than any of us." Let us hope that he has spoken true. Indeed, everything justifies the hope that it will not only live longer than any of us, but that it is practically permanent and immortal.

It has been decided to change the order of the exercises slightly. The meeting will open with a paper by Doctor Cyrus Adler on The Bible Translation.

THE BIBLE TRANSLATION

BY DOCTOR CYRUS ADLER

The Jewish Publication Society of America was organized in 1888. Its first book bears the imprint of 1890. At its second biennial convention, held on June 5, 1892, the following statement was made: "We look forward to the time when the Society shall furnish a new and popular English rendition of the book which the Jews have given to the world, the Bible, that shall be the work of American Jewish scholars," and it was "Resolved, That the Executive Committee be requested to examine the feasibility of issuing an English translation of the Bible, at a low price, for general use."

It was thus early in the history of the Society, at its second general meeting, that action was taken looking toward the publication of a new English translation of the Bible. The Executive Committee immediately considered the resolution, and voted that "the publication of an English translation of the Bible at the earliest possible time was feasible and necessary." This resolution was in turn submitted to the Publication Committee, which, on November 27, 1892, appointed a subcommittee of three to make suggestions as to the method to be pursued in preparing for the publication of a Bible and to report a proper time and place in which to confer with persons to be named to arrange a plan of action. This subcommittee consisted of the Reverend Doctor Marcus Jastrow, Chairman, the Reverend Doctor Joseph Krauskopf, and Doctor Cyrus Adler, Secretary. A conference was held at Atlantic City, on July 30 and 31, 1893, the proceedings of which were

embodied in the following report submitted to the Publication Committee under date of October 25, 1893:

Your subcommittee held a conference with a number of scholars, who had been invited to assist your committee in its deliberations with reference to the publication of a new English version of the Bible, at Atlantic City, N. J., on July 30 and 31, 1893.

There were present, of the subcommittee, Doctor Jastrow (Chairman), Doctor Cyrus Adler and Mayer Sulzberger, Esq. (member ex officio), and Doctor Szold, Doctor Kohler, and, by special invitation of the Chairman, Doctor Landsberg. Doctor Wise, Doctor Morais, and Doctor Gottheil offered suggestions by letter.

It was decided to make the following recommendations to the Publication Committee:

1. That an English version of the Bible be published in a handy size as soon as practicable, holding in view the publication of a special Bible for schools and the home.
2. That the version be based on the translation commonly known as Leeser's Bible, and that no individual name appear on the title page.
3. That the version be a translation of the Massoretic text.
4. That the poetical portions be printed in lines.
5. That the headings of books or portions of books contained in the text be different in typography from the text.
6. That untranslated words be different in typography from the text.
7. That the headings of the Pentateuchal sections be in Hebrew character.
8. That the translation be prepared under the editorial direction of three persons, to be known as the Managing Editor, the English Text Editor, and the Style Editor.
9. That the various books be assigned to different contributors for revision in accordance with a plan to be prescribed.
10. That the results of the labors of the contributors be referred to a Revision Committee, to consist of two persons, and the English Text Editor.

11. That the Revision Committee in conjunction with the Managing Editor and the Style Editor draw up a series of instructions for contributors.
12. That a sufficient number of copies of Leeser's Bible be cut up and pasted on quarto sheets for the use of the contributors.
13. That Jews of Great Britain be invited to become contributors.
14. That the Chairman communicate with the English Version Committee.
15. That certain standard works to be named hereafter be placed at the disposal of the contributors.

The conference approved the above plan, and recommends it to the Publication Committee for adoption, and further recommends that the Publication Committee take measures for the appointment of the Contributors, Editors, and Revision Committee.

Respectfully submitted,
(Signed) M. JASTROW, Chairman,
MAYER SULZBERGER,
BENJAMIN SZOLD,
K. KOHLER,
CYRUS ADLER.

A copy of the report had been sent to all the members of the subcommittee and of the Conference Committee, and assent had been received from Doctor Joseph Krauskopf, the absent member of the subcommittee.

This report was discussed, and sent to each member of the Publication Committee, and after six months of consideration it was, on March 28, 1894, adopted. At that meeting letters were received from the late Doctor M. Friedländer, of London, promising co-operation, from the late Doctor Felsenthal, of Chicago, suggesting minor amendments, and from the late Doctor Alexander Kohut, of New York, expressing his approval of the project.

After the adoption of the report it was voted "that the subcommittee on Bible translation be instructed to draw up

and be ready to present at the next meeting a detailed estimate of the work and the cost of translating the Bible into English as proposed in the report and publishing it in an edition of five thousand, the statement to include the cost of plates, printing, binding, with a description of the size, the paper, the type, and the binding or bindings; the fees of the editors and contributors, estimated on the basis of work to be done, not of time consumed; approximately the time required to complete the work; and suggestions of names for the positions of editors and contributors." These plans were reported to the Society at the third biennial meeting, held in 1894, with the general approval of the Executive Committee.

At a meeting held January 13, 1895, the subcommittee estimated the cost of publishing an edition of five thousand copies of the Bible in handy size as \$10,000, this to include the salary of contributing editors and incidental expenses. The committee recommended as Text Editor Doctor Marcus Jastrow, of Philadelphia; as Style Editors Messrs. Mayer Sulzberger and Simon A. Stern, of Philadelphia, and as the Revision Committee Doctor K. Kohler and Doctor F. de Sola Mendes, of New York, these five to constitute the Board of Editors.

Doctor Adler also reported that a personal interview with Jewish leaders in England had convinced him that the Publication Society could count upon their co-operation in the matter of Bible revision, provided certain unessential concessions were made, such as the use of Bible translations other than Leeser's as the basis of the work, and the adoption of English orthographic peculiarities.

Doctor Adler furthermore reported the following list of contributors to the Bible Revision proposed by the subcommittee:

Israel Abrahams, England; Herman Adler, England; Henry Berkowitz, Philadelphia; L. N. Dembitz, Louisville; B. Drachman, New York; B. Felsenthal, Chicago; M. Friedländer, England; M. Gaster, England; R. J. H. Gottheil, New York; Louis Grossmann, Detroit; Max Heller, New Orleans; E. G. Hirsch, Chicago; A. S. Isaacs, New York; Joseph Jacobs, England; Marcus Jastrow, Philadelphia; Morris Jastrow, Philadelphia; K. Kohler, New York; Joseph Krauskopf, Philadelphia; Max Landsberg, Rochester; J. Leonard Levy, Philadelphia; M. L. Margolis, Cincinnati; Claude Montefiore, England; F. de Sola Mendes, New York; M. Mielziner, Cincinnati; S. Mendelsohn, Wilmington, N. C.; Sabato Morais, Philadelphia; Adolf Moses, Louisville; David Philipson, Cincinnati; Samuel Sale, St. Louis; S. Schechter, England; M. Schlesinger, Albany; S. Singer, England; Benjamin Szold, Baltimore; J. Voorsanger, San Francisco; I. M. Wise, Cincinnati.

Having thus drawn up the preliminary plans, the subcommittee was on its own motion discharged. Not all these plans materialized. The English Jews came to the conclusion at that time that the Revised Version with a leaflet, which they had prepared, answered the needs of their community. After twenty years of consideration their consciousness upon the subject has undergone a change, and it appears that they are again in substantial agreement with our plans. Nor did we secure the co-operation of all the men whose names are mentioned in the above list. They are given nevertheless to show that our Society made an earnest effort to unite Jewry of every shade of opinion in the English-speaking world.

To the fourth biennial convention, held in 1896, the Executive Committee made the following statement:

With respect to the subject of the Bible translation, the preliminary steps of which were reported to the last biennial meeting, the Committee is enabled to report that the co-operation of a number of translators has been secured, who are now at work on the various portions of the Bible which have been assigned to them, and, upon the completion of their labors, the results will be placed in the hands of Editors and a Revision Committee to be prepared for publication.

This subject is of the first importance, because the intelligent and assiduous study of the Bible is a necessary preliminary to that general interest in religious affairs which is the solid foundation of the prosperity of the Jewish Church. To promote this interest we may not stop at a translation. A concise, thorough, and readable commentary to the whole Bible, for the use of teachers and pupils, is also necessary, and this must be accompanied or followed by thorough handbooks on geography, antiquities, and other special branches of study, designed to light up the inner and outer life of our ancestors.

This very interesting statement is worthy of especial note, because it outlines a comprehensive scheme for Bible work, which it will be our duty to execute as our means allow.

On January 12, 1896, Doctor Jastrow reported on behalf of the Committee appointed to draft the instructions for the contributors to the Bible Translation, consisting of Doctor Jastrow, Judge Sulzberger, Mr. Simon Stern, Doctor Kohler, and Doctor F. de Sola Mendes. Doctor Herman Adler, Mr. Claude Montefiore, and Doctor I. M. Wise, were made corresponding members of the Revision Committee. The Biblical books were distributed among thirty-four contributors, most of whom had signified their willingness to do the assigned work. The instructions to the contributors, as drawn up by the Committee, were then amended and approved.

On November 8, 1896, Doctor Jastrow of the Committee on the Bible Translation reported that at a meeting of the translators at Atlantic City, July 16 and 17, 1896, the title of the Text Editor was changed to Editor-in-Chief; that of the Revision Committee to the Editorial Committee, and that of the Translators to the Revision Committee. These changes were confirmed by the Publication Committee, which also approved of the amendments made at the same meeting of the translators to the circular of instruction to the Bible translators approved at the meeting of January 12, 1896.

Doctor Jastrow furthermore reported that four books were nearly ready for the Style Editors.

The Editor-in-Chief of the Bible Translation was authorized to arrange a meeting between the Editorial Committee and Mr. Joseph Jacobs as the representative of the English Jewish scholars, for the purpose of discussing the share to be taken by the latter in the Bible work, in respect to scholarly and financial contributions, and to submit the articles of agreement to the Publication Committee for ratification.

On January 17, 1897, the Editor-in-Chief, Doctor Jastrow, reported that his meeting with Mr. Joseph Jacobs had resulted in the formulation of certain conditions of co-operation between the English Jewish scholars and the Publication Society, subject to the agreement of both parties, and that these articles would be submitted as soon as the draft was returned by Mr. Jacobs.

On November 14, 1897, Doctor Jastrow, Editor-in-Chief of the Bible Translation, reported that the Editorial Committee recommended that Doctor W. Rosenau be invited to translate the Book of Esther; that the Second Book of Chronicles be assigned to Doctor M. Mielziner, the translator of the First

Book of Chronicles; and that in case Doctor E. G. Hirsch declined to translate Isaiah, as seemed likely, the work be referred to Doctor K. Kohler.

Doctor Jastrow proposed that a subcommittee of two members of the Publication Committee be appointed to advise with the Editor-in-Chief and the Editorial Committee of the Bible Translation with regard to Style Editors. Doctor Adler and Mr. Stern were appointed the subcommittee.

By the tenth annual meeting, held May 22, 1898, the work had proceeded so far that funds were required, and a Committee, of which Mr. Jacob H. Schiff, of New York, was Chairman and Mr. William B. Hackenburg, of Philadelphia, Treasurer, was appointed to secure a Bible fund of \$10,000, which at that time was deemed sufficient for the work.

As time went on, it was evident that the cost of the venture had been underestimated, and at the eleventh meeting of the Society the sum of \$25,000 was mentioned as the amount requisite. By 1901 it became apparent that the process of securing a complete translation of the whole Bible and issuing it would be a very slow one, and it was accordingly determined to print the Book of Psalms in a handy shape as a separate publication. The questions of revision, style, and typography were anxiously considered from every point of view. All kinds of questions were discussed. One which occasioned considerable delay was the question whether each Psalm should be headed with explanatory notes which interpreted the Psalm to the readers. This was discussed and defeated. As a compromise, brief explanatory notes were placed in the appendix.

On November 2, 1902, Doctor Kohler resigned from the Editorial Revision Committee, and Doctor David Philipson was appointed in his stead.

The Reverend Doctor Marcus Jastrow died in October, 1903, two months before the Book of Psalms appeared, and for more than a year and a half the work was in abeyance. On February 5, 1905, a reorganization for carrying on the work was effected on the following basis: that the work of the Bible be carried on by a Board of seven Editors; that the present Revising Editors, the Reverend Doctor F. de Sola Mendes and the Reverend Doctor David Philipson, and, in addition to them, Professor S. Schechter, New York; Mr. Joseph Jacobs, New York; Mr. Caspar Levias, Cincinnati; Doctor Max L. Margolis, Berkeley, Calif.; and Doctor Israel Friedlaender, New York, be requested to act as members of the Board of Editors; that the Chairman of the Board have the general supervision over the finished work; that the Secretary of the Board perform the labor of the Managing Editor formerly done by the late Reverend Doctor Marcus Jastrow; and that Professor Schechter be the Chairman of the Board, Doctor Friedlaender, the Secretary, and Mr. Jacobs, the English Style Editor.

On October 29, 1905, Doctor Schechter, Chairman of the Board of Editors, reported that the Board had organized on May 21, 1905; that the work had been inaugurated at once with a view to the early publication of the Pentateuch; that the delivery of all the manuscripts still outstanding was promised within the next six months; and that a meeting of the Editors for final discussion of moot points would be held as soon as sufficient material had been gotten ready. Furthermore, he urged that the honorarium of the Editors and of the Secretary of the Board should be fixed. The consideration of the points involving expenditures was postponed until the next meeting.

No funds were forthcoming for the clerical and other assistance required, and on March 17, 1907, Doctor Friedlaender presented his resignation as Secretary to the Board of Editors of the Bible Translation. This he was requested to withhold for the present. Under date of June 14, 1907, Doctor Schechter stated that, by reason of the complicated system adopted, slow progress had been made in the work of the Bible translation. He held that it was impossible to accomplish the extensive work by correspondence, and proposed a plan based upon the model of the English Revision Committee.

At about this time, the Central Conference of American Rabbis had, through a Committee, taken up the project of issuing the Revised Version rearranged in accordance with the sequence of the books in the Massoretic text, and issued under the authority of that Conference. The possibilities of the acceptance of this proposal by the Conference brought about an informal meeting, the results of which were laid before the Publication Committee. After considerable discussion and the lapse of some time, Doctor Cyrus Adler was appointed a Committee to confer with Doctor David Philipson, the President of the Central Conference of American Rabbis, and this conference was held in Washington, February 13, 1908, a memorandum of which is as follows:

The participants both disclaimed having definite power to bind their respective organizations.

They reached the mutual agreement that, if feasible, the desirability of issuing an English version of the Bible under Jewish auspices, which could be used generally by Jews in the United States, was so great as to warrant reasonable delay and mutual concessions.

It was mutually agreed that in addition to these specific changes it was desirable that Hebrew title pages for the three sections of the Bible and headings for marking the Parashiyot should be used.

Doctor Philipson stated that since the informal conference had with members of the Publication Society, he had reached the conclusion that these additions were desirable, and he was proposing to take it up with the publishers of the Revised Version; that he had also come to the conclusion that the word Lord should be substituted for Jehovah in all cases, and in addition a number of members of the Conference had under instructions from their President been examining the individual books to note the necessary changes and divergencies from the Massoretic text. It would thus appear that the President of the Central Conference had come practically to the same conclusions as the Publication Committee, and that if these plans were carried out, a resetting of many if not all of the pages would be necessary.

Doctor Philipson stated that the Central Conference had not intended, and did not desire, to place its imprint on the work.

With regard to the question of co-operation, there was no specific discussion on the subject of the distribution of the work. It is assumed, however, that if the Central Conference reaches an agreement with the Publication Committee with regard to co-operation in the production of the work, the Conference on its part will undertake to use this proposed version.

Doctor Adler suggested, and Doctor Philipson agreed to the suggestion, that an effective form of co-operation in the production of the work would be a reasonable representation on the Board of Revision. He deemed five a suitable number, and was satisfied that of these five two persons should be representatives of the Central Conference. It was further suggested that an equitable arrangement would be to have two members representatives of the Publication Committee, the fifth to be agreed upon.

Doctor Adler asked Doctor Philipson specifically whether Professor Margolis was satisfactory to his body as the person to do the principal work and be chief editor. Doctor Philipson replied that he had the fullest confidence in Professor Margolis's scholarship and ability to do the work. In response to a further inquiry, Doctor Philipson stated that he could not at the time recommend any one else who had the ability and the leisure to undertake the work, but would consider the matter.

Doctor Philipson stated that the Central Conference had empowered him through a Committee to negotiate with the Oxford Press, and that he had no specific mandate to enter into other negotiations, but if preliminaries were satisfactorily settled, he was willing to submit the proposed plan of co-operation with the Publication Society to members of the Executive Committee of the Central Conference, in order to secure a modified authority; that he would be able to attend a meeting of the Publication Committee in April and not before. This would probably allow for a further discussion of the preliminaries.

The matter of time is one that is deemed of great importance by the Central Conference. It was explained to Doctor Philipson that the Publication Committee equally recognized the importance of the matter, but that while it was hoped that the manuscript could, under the plan proposed, be gotten ready in a year, it would probably be safer to allow fifteen months, and that six months, and probably nine, might have to be allowed for the printing; that two years would be an outside limit from the actual starting of the work, but that the work might be done in a year and a half.

In view of the fact that a tentative agreement had been reached on the larger questions, Doctor Philipson cancelled an appointment in New York, on February 14, with Rabbi Gries and others, for a conference with the Oxford Press, and agreed to withhold any conclusive negotiations with the Oxford Press until the negotiations under way with the Society had been brought to some definite results.

(Signed) CYRUS ADLER,
DAVID PHILIPSON.

The probability of reaching such an arrangement was referred to by the Trustees in their report for the years 1908-1909, and by this time the enterprise loomed so large as to require, to use the words of the Trustees, "a special Bible fund of at least \$50,000 to carry out this important project."

It is now in place to describe the work as it is being carried on at the present time.



MARCUS JASTROW

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The present Board of Editors consists of seven men, representing jointly The Jewish Publication Society of America and the Central Conference of American Rabbis. It also represents the three Jewish colleges in the United States, as the Board of Editors is made up of two representatives of the Seminary of New York, President Solomon Schechter and Professor Joseph Jacobs; of President Kaufmann Kohler, of the Hebrew Union College of Cincinnati, and Doctor David Philipson, a Governor of that College; of President Cyrus Adler, of Dropsie College, Philadelphia, and Doctor Max L. Margolis, a Professor in that College; and of Reverend Doctor Samuel Schulman, President of the Central Conference of American Rabbis. Professor Margolis is Editor-in-Chief of the work and Secretary of the Board, and Doctor Adler is its Chairman.

It may be noted in passing that the present Board, though theoretically adding a new element of co-operation, practically brought us no accession of new men, so thoroughly had the field of scholarship been considered from the beginning. Five of the seven editors are members of the Publication Committee, and the other two were both connected with the work prior to the present reorganization. The books of the Bible had been translated as follows:

Genesis, Max Landsberg, Rochester, N. Y.
Exodus and Leviticus, L. N. Dembitz (deceased), Louisville, Ky.
Numbers, David Philipson, Cincinnati, Ohio.
Deuteronomy, F. de Sola Mendes, New York.
Joshua, Joseph H. Hertz, London, England.
II Samuel, Bernard Drachman, New York.
I and II Kings, Max L. Margolis, Philadelphia, Pa.
Jeremiah, Sabato Morais (deceased), Philadelphia, Pa.
Ezekiel, Henry W. Schneeberger, Baltimore, Md.

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Joel, Oscar Cohen (deceased), Mobile, Ala.
Amos, H. Pereira Mendes, New York.
Obadiah and Jonah, J. Voorsanger (deceased), San Francisco, Calif.
Micah, Maurice H. Harris, New York.
Nahum, L. Mayer (deceased), Pittsburg, Pa.
Zephaniah, M. Schlesinger, Albany, N. Y.
Haggai, S. Mendelsohn, Wilmington, N. C.
Malachi, D. Davidson, New York.
Job, Marcus Jastrow (deceased), Philadelphia, Pa.
Ruth, Joseph Krauskopf, Philadelphia, Pa.
Ecclesiastes, Gustav Gottheil (deceased), New York.
Esther, William Rosenau, Baltimore, Md.
I and II Chronicles, M. Mielziner (deceased), Cincinnati, Ohio.

The laboring oar was assigned to Professor Margolis, who prepared a translation in accordance with the plan agreed upon, that the translation should incorporate the best results of Biblical scholarship of all ages, including commentaries, ancient and modern, the various versions prepared by Jews or under the influence of Jews, the manuscript translations handed in to the Publication Society, with a particular regard to the work of standard Jewish expounders of the Bible.

The work of the present Board of Editors has been carried on by meetings, about three a year, generally of ten days each, from 1908 until the present time. The following is a statement authorized by the Board, which summarizes the views of the Editors and the principles actuating them:

Now that the Jews in the English-speaking countries of the world have become an appreciable number, it is but natural and appropriate that they should desire to possess an English translation of Scriptures of their own, as have both the Catholic and the Protestant Churches. This is a justifiable sentiment, for the Bible is the Jews' own Book. Jewish prophets, psalmists, historians, and sages produced it. This is generally recognized, but it is not

so widely known that all the translations and versions of the Bible are indebted largely to Jewish scholarship, whether directly or indirectly. Thus the first famous translation of Scripture, the Greek version known as the Septuagint, was made by Jewish scholars and became the possession of the Greek-speaking world. Jerome, the Church Father, who translated the Bible into Latin, the version used by the Catholic Church and known as the Vulgate, himself expressed his indebtedness to rabbis of his day. That German classic, Luther's translation of the Bible (completed 1534), which was the instrument whereby the great reformer wielded his wonderful influence, shows unmistakable traces of familiarity with the explanations of Rashi (1040-1105), the prince of Jewish commentators.

The same holds true of the most famous of all English translations, the so-called King James Version (1611). The makers of this translation were likewise greatly indebted to Jewish interpreters and expounders of the Bible, notably the famous David Kimchi, known as Redak (1160-1235), who summed up the best efforts of medieval Jewish commentators. The so-called Revised English Version (1885) affords frequent evidence that the scholars who produced it made use of the keen explanations of Scripture by the Italian exegete Samuel David Luzzatto (1800-1865).

Apart from the influence that the Jews exerted in these and other translations of the Bible, they have at various periods of their history translated Scripture into the languages which they spoke. The modern history of the Jews may be said to begin with Moses Mendelssohn's famous translation of the Pentateuch into German in the eighteenth century. Since that day Jewish scholars have translated the Bible into the languages of their countries. These have been German, French, Italian, and other languages. Of translations into English, special mention may be made of that by Isaac Leeser, of Philadelphia (1806-1868), whose version is in general use among English-speaking Jews. This translation, which made many revisions of the King James Version, preceded the Revised Version by thirty years.

However, all these modern Jewish translations have been the work of individual scholars. The present movement is the first

effort in modern days among Jews to produce a translation of the Bible by a body of scholars, representative of Jewish learning among English-speaking Jews. It is the hope and expectation that when this work shall finally appear it will be accepted as the standard version of the Synagogue among English-speaking peoples, as is the King James Version by the Church.

Now, it may be asked very reasonably, what is the need of and the justification for such a translation? Does not the King James Version in its revised form meet all needs and requirements? These questions may be answered briefly by indicating that the translators of the King James Version and its Revisers naturally, even if unconsciously, brought into their translations the Christian point of view, and if for that reason alone their work cannot be accepted as a standard version by the Synagogue.

Another feature of this new version will be that it will follow the order of the Books as given in the Hebrew Bible. One example must suffice. The Book of Daniel is found in the Hebrew Bible in the section known as the Hagiographa; it is an apocalyptic book according to the Jewish view; the Christian Church places Daniel among the Prophets, and hence the reader of the King James Version and all other versions used in the Christian churches will find the book in the prophetic section. It is a notable fact that here, as in other instances, the results of Biblical study in modern days show a turning to the standpoint of Jewish tradition. Modern scholars are now quite generally agreed that the Book of Daniel is not the production of a prophet but of an apocalyptic writer.

The principles on which the new version is based are determined, in large measure, by the objects aimed at, as indicated above. Thus, being intended for English-speaking Jews, it utilizes, as far as possible, the diction and phraseology of the King James Version, which has so long been sacrosanct to all English writers and readers. It avails itself also of the many improvements in accuracy of reading introduced by the Revisers of 1885. Indeed, in one direction it goes a step farther than the Revised Version, for whereas the Revisers introduced the practice of printing the poetical books of the Hebrew Scriptures as poetry, this version applies the same improvement to the poetical passages of the prophets, much to the increase of readability and effectiveness.

In making the version a specially Jewish one, the present translators had inevitably to keep close to the Bible as actually used in the Synagogue. As is well known, the text of the Hebrew Scriptures was fixed by the labors of a school of grammarians known as Massorites, because they summed up and fixed in the vowels and accents of the text the results of Jewish tradition as to its meaning. The editors of the new version have invariably followed this text, which is the only authorized Hebrew text of the Bible.

The new version has attempted throughout to represent the Jewish spirit as embodied in the Bible and in the vast literature which has been devoted by the loving care of Jews to its elucidation. Jews who are familiar with Hebrew from their childhood may be expected to have an intimate feeling for the niceties of Hebrew idiom, and are more apt for this reason to do justice to the genius of the Hebrew language.

It is unnecessary to add that, in all externals, the Jewish version will be specially adapted for use in synagogue and school. The sections of the Pentateuch as traditionally read in the synagogue every Sabbath will be indicated in this version, while a table will give the selections from the Prophets known as Haftarot, which accompany these readings from the Law Sabbath by Sabbath.

It will thus be seen that the new version will have a character of its own. It will combine to an especial degree the spirit of Jewish tradition with the results of Biblical scholarship, ancient, medieval, and modern. It will give to the Jewish world a version of the Scripture done by men imbued with the Jewish consciousness, while the non-Jewish world will welcome without doubt a translation of Scripture that will present many passages from the Jewish traditional point of view.

This is in brief a documentary history of our work on the translation up to the present time derived from the records of the Trustees and of the Publication Committee. It may not contain much that is new, but the exact facts have never before been published. They illustrate the importance of institutions in general and of an institution like the Publication Society in particular. This effort toward an English-Jewish

Version of the Hebrew Scriptures has gone along for upwards of twenty years. The attempt was made to include in so important a labor every competent individual in English-speaking lands whose co-operation it was thought could be reckoned upon. In some cases there was an error of judgment either as to the ability or to the co-operativeness of the person. In other cases, where both seemed to be present, the individuality of one or the incompatibility of several rendered co-operation impossible. But the great driving power of an institution, in which a large number are banded together for the general good, overcomes or sets at naught the individualism of the genius, real or imaginary, and unites the men of good talents who are willing to merge their individuality in a great cause.

The present plan, resultant from the facts and forces just described, differed from its predecessors in two important points. Professor Margolis, the Editor-in-Chief, prepared a thorough revision of the whole English Bible, in accordance with the plan agreed upon; this great task he accomplished in the short space of fifteen months, a fact rendered possible only by his rare combination of learning and industry. The other important change from the previous plan was the substitution of actual meetings for correspondence. The members of the Board each have before them Professor Margolis's revision, they study it, they discuss its proposals, they make new proposals, and they—finally—at length vote.

So much for the translation. A few words must now be said about the projected Commentaries, which were made a part of the plan as early as 1896.

Professor Schechter is the one of our number who has consistently urged the great importance of the series of Com-

mentaries to the Bible in English, and it was decided to issue a sample commentary, which might give the public an idea of the kind that was intended, and also invite criticism from a practical point of view. A small book, the Book of Micah, was selected, and Professor Max L. Margolis was chosen for the work. This Commentary was issued in 1908. The advertisement to the series, which is as follows, gives the attitude of the Society on the publication:

The present volume is the first of a proposed series of Commentaries on the Books of the Holy Scriptures which The Jewish Publication Society of America has undertaken to prepare.

This series is intended primarily for the teacher, the inquiring pupil, and the general reader, who needs help to obtain an understanding of the Scriptures, at once reliable and Jewish. While the progress of Biblical study in modern times, rendered possible chiefly by the discovery of ancient monuments and lost languages, is recognized, due account is taken of the fact that the people to whom the Scriptures were given, and who founded the science of their interpretation, possess in the works of the Jewish commentators of all ages valuable material which has not yet fully found its way into English. Post-Biblical Jewish literature (Talmud, Midrash, the Book of Prayer) is drawn upon to show the continuity of Jewish thought ultimately rooted in Scripture.

Each Book is divided into sections, and each section preceded by a summary of contents. A concise introduction seeks to make known the general aspects of the Biblical Book, its date, composition, contents, and spirit.

The translation will follow, as far as possible, the English Version which is now being prepared for the Jewish Publication Society, based on the historical English Versions, with only such changes as represent more correctly the accepted Hebrew text.

This brings us up to the present day. Thirteen meetings of the reorganized Board have been held, the shortest lasting one week, the longest three weeks. They were held in Philadelphia,

first in the rooms of the Young Men's Hebrew Association, then at Gratz College, and later in the Dropsie College Building; in New York, at the Jewish Theological Seminary; the summer meetings were held in Atlantic City, where the work was first organized about twenty-one years ago. A meeting will probably be held at the Hebrew Union College in Cincinnati.

When the manuscript is completed and ready for the press, the real publishing work of the Society in connection with the Bible will begin.

We foresee a cheap handy edition. We foresee a stately quarto edition. We foresee an edition with Hebrew for liturgical purposes and for general purposes. More important than all, the series of commentaries must be pushed forward. The Bible is our greatest contribution to the world's literature and our greatest claim to the world's attention. It is not only the foundation of Judaism and everything that this implies, but lies at the root of all modern states and of our public and private morals. It would be an everlasting disgrace if it should be unknown to English-speaking Jewry. This it is the purpose of our work to avoid, and when we have presented you with the manuscript, it will be your duty to take the necessary steps to the desired end. At one time or another the proposition has been made that a special Bible Society be founded for the printing and circulation of our Bible, but this we oppose. The printing and circulation of the Bible, however, is so large a task that it will require an enlargement equal almost to a reorganization in the management of this Publication Society. On the other hand, it will be the greatest asset of the Society, not only in the commercial sense, but in the ideal sense as well. Someone once said that the way to

secure lasting fame is to attach your name to a great classic. Practically all books that men write disappear in the course of time. He who would be remembered must write a commentary to the Bible, or edit Shakespeare. If this be true of men, it is even more true of institutions. Twenty-five years the Publication Society has existed, and it has grown and flourished as no similar Jewish society has ever grown; but the publication of the Bible not only will establish this Society for all time, but will bring about a growth which no one of us older persons here present can dream of, and which even the young and enthusiastic, who may hope to be present at the fiftieth anniversary celebration of this Society, will hardly dare to formulate to-day. So may it be.

At the conclusion of Doctor Adler's paper, the Chairman introduced the Reverend Doctor Samuel Schulman, of New York, who presented an estimate of the Society's publications during its existence, as follows:

THE SOCIETY'S PUBLICATIONS

BY THE REVEREND DOCTOR SAMUEL SCHULMAN

The most important Jewish educational agency in this country is The Jewish Publication Society of America, whose twenty-fifth anniversary we are celebrating, for it brings to bear the influence of the Jewish idea of the writer upon the Jewish mind of the public. This is the age of the printed rather than the spoken word, and though there can never be a complete substitute for the peculiar power of inspiration which the eloquence of a spoken message animated by conviction conveys to the human heart; though the greatest spiritual transformations have always been produced by the living speech of personality rather than by the cold letter, which is its monument or commentary, yet for the purpose of culture, both extensive, as reaching large numbers, and intensive, as fructifying all the powers of the mind in silent and sheltered reflection, the published word is the incomparable force for the education of men. Even our country, the home of the greatest influence of eloquence, where to be a live American meant the ability to make a speech, has, during the last generation, witnessed a striking decline of the orator before the ever-growing prestige of the writer in newspaper, magazine, and book.

If Jew and Judaism, therefore, are to be kept alive in this country, there must be a special institution to present Jewish thought and life in a literature that shall reach every Jewish household in the land, and be so worthy as to attract the attention and stimulate the interest of the non-Jewish world. The Jewish spirit, if it is to be maintained, must be properly

presented, with adequate resources and by the most competent minds in such a literature. Such a presentation is the purpose of the Society. Because Jews are a minority, and as Jews represent distinctive ideas that are presumably overshadowed by other considerations in the mind of the larger reading public, they must have special instrumentalities to encourage and promote the production of literature expressive of Jewish ideas and interests. Not only are the Jews, in a measure, in the same position as other religious bodies that use a special organ for the expression of their ecclesiastical interests, but, because by their position as a people carrying on the traditions of a religion and a life they stand out with a unique individuality in the larger non-Jewish world, a Jewish book naturally confronts particular obstacles, which it has to overcome before it can obtain a hospitable hearing through the usual agencies of publication.

The point of view, therefore, from which our Society approaches its work, and which has prevailed in all its publications, is that of providing a channel for the communication of the specifically Jewish message, in any form of literature and by any writer, Jewish or non-Jewish, which necessarily would meet with difficulty or discouragement, despite its intrinsic merit, at the hands of the average publishing house. Considering the early difficulties and the comparative dearth of writers, the Society has been eminently successful. It has rendered a unique and distinguished service to American Judaism, and has been a great constructive force in building up Jewish life. Its field has been large and complete. There is no side of Jewish thought or life, it may be said without exaggeration, to which it has not granted the opportunity of being expressed through some book or essay. It has pub-

lished works on history, theology, biography, ethics, fiction, travel, devotion, juvenile literature, contemporary events, and has given general reviews, in its Year Books, of great living questions of the day. It has been catholic in its hospitality to authors. The writers represented in its literary output have come from all parties in Jewry and even from outside of Jewry. It has been fortunate in being able to encourage new and young writers and obtaining the work of authors of international reputation as masters in theology, philosophy, history, and literature. It has been the means of presenting to the American public the work which is still the classic Jewish history, which, by the comprehensiveness of its scope, by the exhaustiveness with which it treats the pilgrimage of Israel through the nations, by its rare combination of exact scholarship and critical acumen with warmth of heart and zealous championship of the contribution of the Jewish genius to civilization, and by the perfect fusion of solidity of learning with popularity of style, still remains unsurpassed by any other work: it has given to the American public the English translation of Graetz's History of the Jews. And considering that this is still the book that finds the largest number of purchasers, it alone would prove that the Jewish Publication Society is meeting a deep need, and contributing to the development, of the Jewish spirit in America.

It is not my purpose to attempt an exhaustive review of the Society's whole literary output in detail. Neither the time for the preparation of this paper, nor that at my disposal for reading it, would permit any such attempt. I shall have to content myself with giving a general survey, calling attention only to what seem to me exceptionally meritorious productions which the English-reading public in this country

has enjoyed by reason of the Society's efforts. When one considers the wide range of the Society's publications, one obtains a vivid picture of its influence on American Judaism. Nothing Jewish was alien to its enterprise. It has watched over the needs of the child, and it has kindled the imagination of the Jewish boy with such stories of heroism as *Lost Prince Almon* and *In Assyrian Tents*, bringing the Jewish child mind back to the days of Biblical heroism. It has quickened the ambition, the love of knowledge, and the admiration for the great sons of Israel in modern times, through the little work by Isaacs, *Step by Step*, which is a biography for children of the first great modern Jew, Moses Mendelssohn. It has supplemented the instruction of our youth in our religious schools by the charming little volume of *David the Giant Killer and Other Tales of Grandma Lopez*, giving, in beautiful Biblical language, the story of our ancient heroes, and incidentally offering a picture of a true Jewish home life. And in a simple manner, designed for the child heart, it has presented in *Think and Thank* the life of the greatest of philanthropists and lovers of his people in the nineteenth century, Sir Moses Montefiore.

In *Some Jewish Women*, by Zirndorf, it brought back to our own time the vanished figures of the beautiful types of Jewish womanhood in the past, and has thus reminded us of the heroism, the self-sacrifice, and the inspiration of Jewish women of the Talmudic period. In the volume of essays by Gustave Karpeles, we meet again with the subject woman, and are astonished at the large number of women who made their contributions to Jewish literature and achieved no mean success as writers. In that which is perhaps the choicest production of the Jewish Publication Society, Schechter's two

volumes of Studies in Judaism, which will be discussed later more fully, the picture is presented to us, in the essay on Woman in the Temple and Synagogue, of the role which woman played in Jewish religious life. And in the exquisite masterpiece Glückel von Hameln, we get a wonderfully vivid portrait of a great woman, who realizes the ideal of the נָשָׂה in the seventeenth century, and in her memoirs leaves us a precious legacy of an eye-witness's impressions of the inspirations and the joys of a great faith, which followed the Jew into every detail of his life, and made him strong to bear the world's hardships, cheerful to forget them, keen and intellectual to o'ermaster them.

And not alone woman as her influence speaks all through our past, but as she lives the Jewish faith to-day, and with enthusiasm and consecration writes such little, but valuable, things as Hearth and Home Essays, or reproduces for the Jewish heart some of the masterpieces of the Songs of Exile by Hebrew Poets, with the faithfulness and the ability of Nina Davis. And not merely the woman in literature, but the woman in active life, as her work is on a national scale presented in the Proceedings of the First Convention of the National Council of Jewish Women, and in Papers of the Jewish Women's Congress. In a word, from dim antiquity unto the living moment of the day, with its struggles and its passions, its doubts, its aspirations, its indifference, and its zeal, the whole life work of woman in Jewish history may be said to have been given by means of the books published by the Society within the last few years, though, of course, only a cross-section, as it were, of her work. If any one wishes to know something about the Jewish woman, and if circumstances limit him to the books of the Jewish Publication

Society, he can get a comprehensive and satisfactory knowledge from its output.

The Society has also felt that, where possible, it should provide practical helps to instruction in the school. It has thus put forth the little book *Outlines of Jewish History*, by Lady Magnus, which is still, on the whole, the most popular book in use on post-Biblical history for boys and girls. It has provided schools with suitable collections of Readings and Recitations and Selections from Prose and Poetry. It has brought to the comprehension of the child olden Jewish legends and tales.

The Society naturally felt that its duty was not merely to meet urgent demands and not merely to produce works not above the level of actual popular interest. It was fully conscious of its missionary function. By reproducing the soul of Israel as it lives in the literature of the past, it actually imparts life to the Jewish spirit in the present. It must be, therefore, slightly in advance of the average level of intellectual interest of the Jewish community. It becomes an inspiration to culture. It therefore undertook by history, biography, and miscellaneous essays to reveal to the American Jew the treasure-house of his past, to conjure up before his mind the great intellectual heroes who lived the life of the spirit, as thinker, as scholar, as conciliator between the thought of the Jewish world and its non-Jewish environment; to reproduce, as far as can be done in popular form, the elements that went to make up Jewish belief and Jewish practice in the synagogue and in the home. It has produced the learned work on Rashi, the most beloved Jewish commentator, whose fame is greater than that of any other, and whose service is still indispensable. It has presented to us the admirable work of Yel-

lin and Abrahams on Maimonides, that great spirit by whose thoughts the Jewish intellect lived for over six hundred years, because it found in him stimulation to its thinking with a safeguard for its believing. It produced Bentwich's *Philo-Judæus of Alexandria*, a little work of exceptional merit, perhaps on the whole the best presentation of the subject we know of for popular uses. It gives a readable analysis of the thoughts of this great thinker, of his distinction as a harmonizer of the Hebraic and Hellenic worlds, of his representative character as a great and loyal Jew of his time. And it reclaims for Judaism this great mind, by the misapplication of whose ideas the dogma of the daughter religion was builded up. It shows that Philo was not only the philosopher but the Jew, and that he used his philosophy as a constructive force for building up Judaism.

In Israel Abrahams' *Jewish Life in the Middle Ages*, a work of distinction was presented, which practically gave the modern Jew the first vividly complete picture of the life of the Jew of that time. This is painted with a minute realism that overlooks no detail, and with a warmth of love that makes that vanished period, with all its grandeur and suffering, with all its intellectual heroism and degradation, with all its indestructible nobility, despite a world in arms against Jew and Judaism, live again in our hearts, and reveals to us many of the roots of our own thinking and feeling. It has recently been said that the Jew as Jew had no life in the Middle Ages. But if by Jewish life we mean the life of the spirit, that is, Jewish faith, Jewish martyrdom, Jewish self-sacrifice, Jewish idealism, Jewish culture, and Jewish vigor, and initiative in adaptability to varying social and economic conditions, then, certainly, the very darkness of the Middle Ages brings into

high relief the independence and unabated strength of the Jewish spirit. Such is the merit of this scholarly and at the same time popular work.

The great hope that has sustained Israel all through its career, that has compensated it for inevitable sorrows, that has widened its vision so as to embrace humanity, and that has nurtured its idealism, is the hope as it has been expressed in the Messianic idea. Therefore, the Society could not let two decades pass without presenting a little volume on The Messiah Idea in Jewish History, clearly and almost exhaustively set forth by Dr. Julius Greenstone, and the philosophy of Jewish History was offered by it in Dubnow's little book, which brings out the profound significance of the Jew as thinker and sufferer. While the philosopher may seek fundamental principles, and the scholar rejoice in the reproduction of the past by deciphering manuscripts and unearthing monuments, while the practical man may point out the deeds of Jewish statesmen, financiers, discoverers, scientists, and artists—volumes on whom, some already in contemplation, will one day be presented by the Jewish Publication Society—the actual everyday life of the Jew, that which touches him most directly and intimately as Jew, is his worship and devotion in home and synagogue. A charming little book of Sabbath Hours was published by the Society, the work of Liebman Adler, a personality singularly sweet and genial, charitable and loving, which represents the noble, priestly tradition of the rabbi in Israel. And, again, the scholarship of Lewis N. Dembitz gave us a complete review of Jewish Services as they were developed for all seasons and occasions, in the liturgy of the Synagogue and in the practice of the home.

To make the Society's work complete in reproducing the past, its productions include its reprint of the immortal essay of Deutsch on The Talmud, and of a new one by Arsène Darmesteter. It was happy to find at its service the well-known Talmudic scholar Louis Ginzberg, and, by his hand, it has given to the English-speaking public a truly monumental work, *The Legends of the Jews*, which will soon be completed, and, with the volume of notes, giving a complete inventory of the sources, will prove a boon to the student, who must go to English books for his knowledge of the Midrash, and will make interesting reading for the average man of the people, who has naïveté and therefore wisdom enough to seek to discover the genius of a people from its legends and myths.

It not only did this work for the past, but it sought to extend the horizon of the Jew in America by enlarging it through such works as *Old European Jewries*, by David Philipson, through Elkan Adler's book of travels, *Jews in Many Lands*, and such essays as that in Karpeles's volume, *The Quest of the Jew in Africa*.

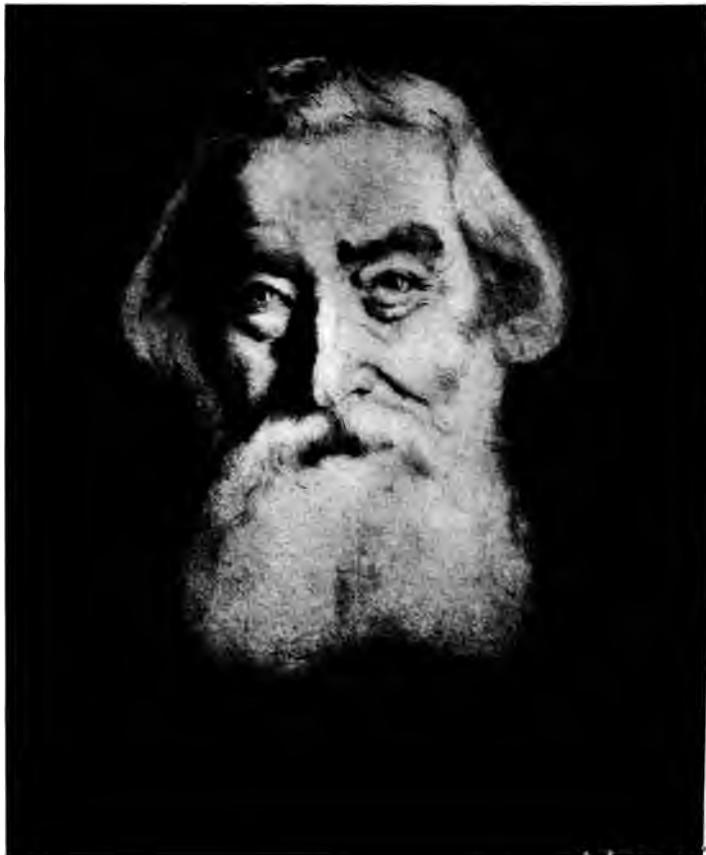
I have given this somewhat comprehensive survey, in which I was often compelled to limit myself to the bare mention of work and author, in order to bring out clearly the inclusive scope of the work of the Society. There is no department of Jewish literature which it has not, in some way, however slight, opened to the Jewish public, and thus been its educator. Let me now lay emphasis upon certain very striking productions of the Jewish litterateur which our Society rendered accessible to its readers. When I said in the beginning that our Society was guided, above all, by the thought that it should encourage Jewish work which, because of its character, would meet with special difficulty on account of the

limited interest of the larger non-Jewish public, for which the ordinary publishing house provides, I did not mean to imply that it paid a subvention to literary poverty. On the contrary, it has been most fortunate in securing the work of distinguished writers, who had obtained a hearing in the larger non-Jewish literary world. And it also was able to introduce to American Jewry works of great importance for the presentation of Jewish faith, Jewish ethical ideals, Jewish individuality, and Jewish literary genius. And in doing this, it has, above all, shown its catholicity. The distinction of the writers is expressive of the many parties of thought in modern Judaism.

The two volumes of *Studies in Judaism*, by Professor Schechter, to which I have already alluded, are of great value as a practical literary force in presenting Judaism to the world. And because of their rare charm of style, they handle the most difficult questions in a manner which not only makes them attractive to the general cultured reader, but gives him an insight into the great problems of our time. They are a Jewish education in themselves. In these essays, we see a subtle and delightful combination of profound reverence for and religious estimation of tradition, together with the modern spirit as it animates the scholar, and fits him to become the literary exponent of the thought of his time. I cannot, of course, take up all these essays, but I must speak in detail of some at least. If any one thinks that in modern times the sage is dead, that the nineteenth century could not produce a critical scholar combining sharpness of intellect with the humility of the saint, with his love of knowledge and truth, and his love of Judaism, let him read Schechter's essay on Krochmal. In Schechter's interpretation of I. H. Weiss's

History of Jewish Tradition, he has presented a résumé of that great scholar's work which affords an adequate knowledge of its contents without resort to the original. If I were asked to name a piece of writing that will give a Christian the principles, the ideals, the theology, the ethics of Rabbinical Judaism in compact form, I should send him to this essay. In the essay on The Law and Recent Criticism, we have that timely word of defense and, at the same time, of glorification of the Law which exposes the injustice of many Christian theologians, showing how the Law was a delight and not a burden, and culminating in the beautiful eulogy on the Sabbath. There is no doubt in my mind that such a piece of work contributed no little to the inspiration of a mind like Herford, who, in his Pharisaism, has been the first Christian scholar to attempt to understand this great movement from within and give the due measure of appreciation to Judaism as a great religion, satisfying fully the spiritual needs of the men and women who clung to it, to be judged on its own merits and not to be considered either as a prelude or as a foil to the religion that departed from it, though, as we believe, did not graduate from it.

In Saints and Saintliness, in the second volume, we have a document which, if William James had known it, would have enabled him to add a very necessary chapter to his Varieties of Religious Experience, and which shows religion in action in great souls. In the essay On the Study of the Talmud, he points out the indispensableness of first-hand acquaintance, and not only that, but the sympathy and penetration of genius that are necessary in order to understand the real life of the Jewish spirit on the background of which the time of Jesus rises. If this little essay contained nothing but



MORITZ LAZARUS

From an etching by Hermann Struck in the possession of The Jewish Theological Seminary of America

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the brilliant comparison of the New Testament phrase "ye have heard" with the Talmudic phrase שׁוֹמֵעַ אָנָּי, "I might understand," showing that Jesus, in using the phrase, did not intend, which he could not have dared, to contrast any new teaching of his own with the old Commandments, but was merely using a formula similar to the technical phraseology by means of which the Rabbis entered into the deeper sense of the ethical motive and purity of intent in a commandment—if this little essay, I repeat, contained nothing else, it would deserve to be called a rare gem, emitting flashes of illumination, without which a field still obscure to the non-Jewish scholarly world cannot be understood. All through these essays there run phrases that have become winged words in Jewish circles. Their style is clear, pithy, striking. They are a flower, neither stolen nor artificial, but the living bloom of a soil rich with solid learning, watered by the tears of the sorrow and joy with which the Jewish heart reads the story of its world work, and warmed by the sunshine of a genial soul and a literary intellect. The American public can well read these essays again and again and go to school with them.

Another distinguished spirit our Society introduced to the Jew in this country by publishing the translation of Moritz Lazarus's Ethics of Judaism. In many respects, this great man was like Philo, the Jewish master in the Hellenic world. Only while Philo was, as it were, an outsider to Hebrew literature, Lazarus combined, with complete mastery of the culture of his time, a large first-hand acquaintance with Jewish sources and a perfect penetration into the spirit of Rabbinical literature. The work he gave to the world is of incalculable value. Perhaps it is no exaggeration to say that, on the whole, it is the most eloquent and convincing apologetic

of Judaism in the nineteenth century. For this philosopher, this founder of a new science—the psychology of peoples—this master of the German language, this champion of idealism, and this charming and therefore beloved personality undertook, when his reputation in Europe had been established as an original thinker and brilliant stylist, to present the soul of Judaism to the world by presenting its ethics. For when we consider that the dominant tendency of nineteenth-century thought was directed not so much to creed as to deed, not so much to theology as to ethical idealism, we can readily understand what such a work, vindicating the genius of the Jew, meant in Germany, and what it, above all, must mean to the intelligent reader who studies it carefully in our own country, where we have heard so much of ethics.

In the first part of the work, published in translation by our Society, Professor Lazarus gives a complete picture of the sources, the authority, the character, the aim, the distinction, and the operation of Jewish ethics. It is a complete work, though it gives itself as only half the enterprise. And his whole construction rests entirely upon Jewish sources. He points out how Bible and Rabbinical literature were the means for the full development of a common Jewish spirit, and that this Jewish spirit was always reproduced in every individual thinker, though the form in which he might present his thought might be new, and that, though a given work may lack system, as it was not the business of the Jewish genius to produce systematic ethics, because of this community of spirit which overawes every individual and determines his thought, there actually does develop a complete system of ethics. He points out how literature, ceremony, institution, custom, the tragic experience of martyrdom, how every phase

of Jewish life was an expression of and a reaction on the ethical spirit. He points out how the most original of the sayings of an individual was caught up by the common spirit of Judaism, and only the universally valid interpretation of it was disengaged from the originally historic purport which prompted it, and made a permanent possession. He shows the universality of Jewish ethics as intended for all men—how, from the conception of the unity of God and the unity of the world and the unity of humanity, there resulted irresistibly the universal conception of an ethical ideal valid for all men; how the right even of the stranger was based on a religious foundation, and how the whole Torah was revealed for the peace of humanity. He emphasizes the pure idealism of Jewish ethics in such phrases as “doing something for its own sake, and doing it for the sake of God.” He eliminates all possible utilitarianism from Jewish morality. He analyzes the conception of holiness, and shows how its content meant the moralization of life, in modern terms, building the “ideal world,” creating what he would call “an objective spirit.” He reproduces the function and the power of Jewish morality as creating that ideal world and building ideal values. He gives a masterly, psychological insight into, and ethical valuation of, the conception of Kiddush ha-Shem, the Sanctification of the Name of God, and he points out justly that the phrase in Leviticus and in Ezekiel that makes God say, “I will be sanctified through you” (that is to say, when man sanctifies himself, he at the same time sanctifies God), is the highest conception that can be thought by the human mind and the noblest word spoken by human tongue. He vindicates, for ethical purposes, the Jewish conception of lawfulness. The very essence of the ethical idea, he proves, con-

sists in the acceptance of law to govern life. And he proves that it is law that first creates any community, and that holiness of life can be realized perfectly only through union in the community. Brilliant is his remark that in Biblical literature, with reference to moral holiness, the word "holy" in the singular is never used, because only God is holy. Men become holy. Human holiness can be embodied only in a perfect society. He attaches the universality of Jewish ethics to its conception of the Messianic future. But while he thus emphasizes the universality, he gives us, psychologist that he is, a complete exhibition of the machinery, as it were, in Jewish consciousness, which, through peculiar Jewish thought, Jewish ceremony and symbol, Jewish social custom and institution, made that universal ethics a practical, an efficient, a living power in the Jewish communal life. Rich as a diamond field is this work in brilliant aperçus, profound insights, and stimulating revelations of the power of the Jewish ethical life. One such paragraph as that headed "The community of suffering is a stronger tie of union than a community of enjoying," might be taken as a formula for the psychological explanation of that Jewish solidarity which has been the consolation of Israel and the consternation of its foes. He vindicates the this-worldly element in Judaism and Jewish ethics by his splendid thought that Jewish ethics taught man idealism for his own needs and realism for others' needs. Our ethical heroes knew how to be saints and to content themselves with little, though asceticism was never a prevalent and dominant tendency in Jewish life, however represented it might be in some ages and in some persons. But Jewish ethics taught a man that it was his duty to provide real comforts and solid happiness for others. In a strikingly original way,

he shows the value of purity and consecration, as they speak through the ceremonial, for the moral self-discipline and the ethical education in the joy of sacrifice. And completely convincing is his claim that Jewish morality is autonomous, that right is right because of the moral imperative within us, and because God's law does not flow from His arbitrary will, but from His essence and being. And at the same time, ethics gains and does not lose by the additional idea of the ethical life's being lived for the sake of God, whereby human life becomes a priestly service. Thus Israel, who revealed to the world the truths of God and righteousness, becomes truly a kingdom of priests and a holy nation. It may be said that such a work is beyond the average reader. But such works were not beyond the average reader when Jewish life was more normal than it is now. And the main function of our Society is to cultivate the Jewish mind.

That such a work could be brought before the American public was made possible by the Society's good fortune in finding a translator in the person of Miss Henrietta Szold, the Secretary to the Publication Committee. To speak of the literary output of the last twenty-five years is impossible without remembering some of her services as translator, as reader, as annotator, as bringing to bear, upon the preparation of manuscripts for the printer, her many-sided culture and her great Jewish enthusiasm. If a bulk of the Society's work has reference to what women did in the past and what they are doing now, what could be more appropriate than that its literary output should have been so ably furthered by the services of its Secretary?

For a long time the Western world had been practically ignorant of the great intellectual energy, the literary activity,

and unquestioned originality, which one would have had to assume, *a priori*, existed in the great Russian Jewry, which contains more than half the Jewry of the world. To-day we know much more about it than we did twenty years ago. In a number of ways the Society has been instrumental in spreading this knowledge. It has done a very useful service in bringing to the American Jew a translation of some of the essays of Ahad Ha-'Am, the ablest Russian Hebrew writer, the most original thinker of Russian Jewry, and the man who, whether we agree with him in detail or not, has unquestionably an original and profound message for the Jewish heart. Ahad Ha-'Am is a wonderful master in handling the Hebrew language, and the power and beauty of his style have, in a measure, been happily reproduced by his translator. He is thoroughly abreast of modern thought, and he has his own original interpretation of Jewish values, of the significance of our past, and of the duties of the present. Convinced as he is of his own ideals, and therefore a leader of a large party in contemporary Judaism, I have rarely read a man who is, on the whole, so fair-minded to those who differ from him. His plea for a national centre, for the cultivation of the Jewish spirit, his insistence upon the indispensability of this for the perpetuation and rejuvenation of Jewish individuality, grips the heart, and no Jewry in any land should be without the opportunity of hearing him. We possess altogether too few original personalities to seek to silence them by inattention. One need not swear by every word of this great writer in order to feel that it is a blessing for the age that it has such leaders and thinkers.

Thus American Judaism, through the Society's publications, has presented the American public with the educational influence radiating from three striking personalities—the great

Rabbinical scholar and literary exponent of the Rabbinic spirit, the great German philosopher, who is the noblest embodiment of the whole tendency of the new thought of what is called modern Judaism, and the literary prophet of what many in Jewry profess to believe is the characteristic contribution of Jewish thought of the last decades of the nineteenth century and the beginning of the twentieth. That Ahad Ha-'Am is the crown and climax of a great intellectual and literary movement in Russia, is sufficiently proved for us by such works as Leon Gordon, by Abraham Rhine, and The Renascence of Hebrew Literature, by Nahum Slousch, presented to us by the Society. In these two books, in some respects naturally covering the same ground, we get a comprehensive survey of the literary expression of the Haskalah or intellectual enlightenment in Russia, which, stimulated by influences radiating from Moses Mendelssohn, was in great measure the expression of the inner cultured life of the Jew in Russia. And it is wonderful to observe, especially in Slousch's book, what creative originality some of the master writers revealed through the old and holy, but ever new and wonderfully vital, Hebrew language. No Jew of culture ought to be without some knowledge of the intellectual life of such a large section of Jewry.

We come now to that side of the Society's activity which made it most popular, and which, in some quarters, has called forth well-meant but ill-conceived criticism. The Society has published many works of fiction. As, in general, the novel is to-day considered the most efficient and popular literary document for expressing the spirit of the times, so fiction treating of Jewish subjects and, above all, of contemporary Jewish life, is the truest and most efficient medium for the expression of that life. Given a great artist, and he seizes the soul of a time

much better than those who theorize about it, who abstract from it in the form of principles, or who, as active protagonists in it, are, by their idealism, leading it on to a new stage. At best, the latter, though they are vital forces, represent but one part of the life. The artist gives it whole. Jewish fiction, if ideal or perfect, would give us a picture of Jewish life as it is to-day, with all the centuries living in us Jews and sometimes peculiarly brushing elbows with each other in many a mind and, above all, in many a heart. The fascination of life seems to me to consist in this, that every crowd contains people who live in different centuries, and that the soul in its different moods itself lives in different stages of time.

The fiction output of the Society was therefore natural. It encouraged authors, young and new, and thus, among its first books, it presented the earnest and honest work of Milton Goldsmith, Rabbi and Priest, which makes interesting reading. From this as a beginning, it travelled far, indeed. It is the glory of the Jewish Publication Society to have been the agency through which the great literary master, Israel Zangwill, presented his Children of the Ghetto, his Dreamers of the Ghetto, and They That Walk in Darkness, books that became an inspiration to dozens of writers on the ghetto, all of whom, with the exception of perhaps one, whom I shall soon mention, hardly reached, in stature, the pedestal upon which the recognized genius of Zangwill stands. I would not attempt here to analyze these works of Zangwill in detail. They have been read by everybody that reads. They have been thoroughly discussed. Suffice it to say, that in The Children of the Ghetto, Zangwill revealed the glories of the Jewish soul under the forbidding garb of poverty, squalor, and the world's contempt. It was no small matter to present to the world such figures as Reb

Shmuel, the type of the sage of all ages, such fidelity as that of Hannah his daughter, the refutation of Shakespeare's slander in his Jessica, and the compelling reverence with which a peddler, who carries the Talmud in his head and lives the life of the culture of the Jewish spirit, must fill the soul of every fair-minded man and woman. The Gentile world needed the revelation of such a realm. The Jewish philistine world needed it more. In *Dreamers of the Ghetto*, Zangwill has given us a series of biographies of struggling souls. Some titanic figures are presented in this picture gallery. There is something terribly suggestive in the last chapter, a never-to-be-forgotten lesson for the modern Jew—that, if the Jewish heart no longer warms on hearing the old Jewish melody on the Passover eve, it runs the danger of ending the life of the Jew on earth, of committing spiritual suicide, even as the estranged son in the story ends his wearied existence in the Venetian canal. There is here great tragedy and pathos. There is the whole woe of one aspect of the Jewish life in this book. Men break their hearts in trying to run away from Judaism. It is also, in the form of art, a symbolic intimation of the historic truth that so often Jewish brains and Jewish hearts have fed non-Jewish culture. Those dreamers are typical Jews, for it is the business of the Jew to dream for the world. If he remains within Judaism while dreaming, the worst suffering that the world can put upon him will not break his heart. But if he attempts to run away, the greatest laurels the world can give him cannot altogether suffice to put to sleep the heart's ache. To have given the writings of one such man to the public, which might not have known of his existence in so far as he wrote of Jewish life, is certainly a tremendous service for the Society to have rendered.

There is a possibility that, in the crowd of writers on ghetto life, there may be one that approaches the master in the power of the artist. Alas, this one did not remain long with us. Too soon was she taken away from this world, in which she might have delighted many hearts with the works of her genius. She has an individuality of her own. She treats of a different ghetto from that which, in the main, Zangwill depicts. And she brings to her work something which often the master lacks. And naturally so, for what she lacks of biting wit and irony, she has of intuition and love of a woman's heart. It must be a holy joy for the Society at its celebration to know that it was privileged to present to its readers Martha Wolfenstein's *Idylls of the Gass*, and *A Renegade and Other Tales*. No one can help feeling, in reading these volumes of short stories, that we have here the promise of the unfoldment of a great artist—nay, not merely the promise, but already the ripe fruit. There is more geniality, more sunshine, more simplicity, more dignity in the Austrian ghetto which she describes than in the ghetto of Zangwill's world. Perhaps it is a difference between the methods of approach by the authors that accounts for the difference in results. However that may be, there is much of sentiment, of poetry, of a happy mingling of the old and the new, of sublime tragedy relieved by humor, such qualities, for instance, as are illustrated in the little story of Chayah in the volume *A Renegade and Other Tales*, which we seem often to miss in the more incisive, sharp, unrelievedly realistic, unsparingly black portrayals of the master. If Miss Wolfenstein had lived, and had performed the promise made by these early tales, we should have had an admirable supplement to the great portrayals of Zangwill.

What Martha Wolfenstein did with such convincing power in these tales, enriching English literature, is given us in somewhat less efficient form in the Stories of Jewish Home Life, by Mosenthal, another of our publications. Thus the catholicity of our publications is expressed not only in the Society's hospitality to all theological parties, but in its sympathy with and love for the denizens of all kinds of ghettos.

How could it help, therefore, offering its welcome to the crowd of writers who are depicting the Jewish life in the largest ghetto of the world, that of Russian Jewry? For, in connection with Russia, we use the word ghetto not in its limited sense, but in its more intellectual and spiritual significance, as a description of a Jewish community still deprived of the fundamental rights of men, and still exposed to medieval persecutions, made more horrible by the glaring light of the twentieth century which exposes them. The Jewish Publication Society could not remain oblivious to the fact that Yiddish was a living language for many of our people. Practically, it was necessary to tell the world that this is a language in daily use, and therefore literacy is proved by ability to read and write it. In this country, this was a very practical consideration. But what was even more urgent was to show that this language had a literature. For me the two languages that should be bound up with the innermost being of the Jew are the holy Hebrew language, in which his prophets and seers spoke, and the beloved language of his native or adopted land, in which the heroes of that land speak and the culture of that land lives. But Yiddish is the medium in which many a literary artist is working to-day. Therefore, the Society presented two volumes of translations from the Yiddish, Stories and Pictures, by Isaac Loeb Perez, and Yiddish Tales, by various authors.

What Zangwill is amongst English writers on the ghetto, that Perez is amongst Yiddish writers. He stands alone. He is unquestionably a master who would be recognized as a great artist in any language he consented to use. And he gives us a wonderful picture of Jewish life, with all its sorrows and joys, with all its struggles and aspirations, with all its great gloom and its occasional glints of light. The volume *Yiddish Tales* is an anthology, containing the works of a large number of writers. This collection has been deliberately made from the point of view of reproducing the Jewish spirit as it lives and as it reacts on the conditions of Jews in Russia, Roumania, Galicia, and even some incorrectly called ghettos in New York. Yiddish, strange as it may seem, sometimes has nothing Jewish about it. This collection, however, gives a true picture of the problems of Jewish life, the passing of the old, the bursting in of the new, even upon the ghetto. Some of them are terribly realistic. It was very difficult to find a sufficient number with humor and gladness and light. How can we have more laughter than tears in the pictures of lives that are as hard as the Jewish lives written of in these stories are made by a cruel and unfeeling world? Take but away the persecution and oppression, and the habiliments of the caterpillar are cast off, and the Jewish soul, with renewed youth, hopefulness, joy, and optimism, flies upward like the butterfly, and the lives of American children, American boys and girls, sing its new song of redemption. This wonderful transformation we see every day. It would have been impossible for the American public to enjoy these stories, were it not for the masterly translation made of them in both volumes by Miss Helena Frank, who, though not a Jewess, has in the most wonderful way, by the miracle of sympathy and love, grasped and understood the Jewish heart.

We have been asked again and again why the Society has published so many books on ghetto life, why it has not attempted to present Western, modern Jewish life in fiction? The answer is simple. The Society can only present what is offered to it, and what will, in its judgment, make good literature. There are unfortunately few Jewish writers, if any, that give us fiction portraying the Western Jew. We should be only too delighted to publish such literary documents, showing the forces at work in contemporary life. And there are noble types of the Western Jew, which some day will get into literature. But at present the writers that can turn out literature seem to be busying themselves with the ghetto. And quite naturally so. For aside from the interest of curiosity and love of the strange, there is a genuine interest in the Jewish values that are still efficient in the ghetto. It seems that this type of Jew has more interest for the literary man. He is more picturesque and interesting to the reader as an individuality. Even the master Zangwill does not hold us as much in his second volume, which describes grandchildren of the ghetto and much of Jewish philistinism, as in his first volume. Much of the life of the contemporary Jew is commonplace. Much of it is very noble and idealistic, but not romantic. It is conventional. True, it requires a greater artist to discover to the seeing eye the eternally human and the spiritually significant and the everlasting poetry under the crust of conventionality than to paint realistically the thing which itself, in nature or in society, arrests attention by its pronounced or exaggerated individuality. Let us hope that such an artist will appear.

The Society has finished twenty-five years of work. It has many enterprises in hand, one of which the preceding speaker has dwelt upon, and in connection with which it has already

produced the beautiful edition of the Psalms and a book by Professor Margolis, *A Commentary on Micah*, which, if it is to be the standard for learning, for Jewish spirit, availing itself of the riches of Jewish tradition, and for excellent presentation, certainly promises well for the commentaries which the Society hopes to publish in the future, in order to make the Bible again an intelligently possessed treasure of the Jewish people. It has laid out plans for the continuation of the series of great biographies, for the presentation of great spiritual movements in our history, for the reproduction, in the form of translation, of Hebrew classics. What the future has in store, can only be judged by the past. The past is safe. There it stands. In literature and in contemporary life, as evidenced in questions discussed in its fourteen Year Books, and in its publication of *The Voice of America* on Kishineff, edited by Cyrus Adler, which will prove a monument of the moral indignation of men of all creeds against the horrors of Russian persecution; in theology as in fiction, in history as in essay; for scholar as for child, for Orthodox as for Reformer, for Conservative as for Progressive, by every aspect of Jewish literature and to every element in the Jewish life of to-day, the Jewish Publication Society has given service during the last twenty-five years. Its work has been eminently successful. As the Lord hath given it twenty-five years of success, may He give it twenty-five years more, and may its golden anniversary find it grown from small beginnings a mighty spokesman of the Jewish spirit, not only to America, but to the world, so that, while during the last two decades and a half it has often translated the writings of foreign authors, the next twenty-five years will see such a development of Jewish creative literary power in America as shall make our books find translators in other lands.

**ADDRESSES FROM FOREIGN AND AMERICAN
ORGANIZATIONS**

The Chairman announced the business next in order to be the presentation of addresses from foreign and American societies.

The addresses of the foreign societies were read first, and those from American societies followed, both series in alphabetical order. Many of the bodies here and abroad were represented by delegates, who were the bearers of the congratulations of their organizations and institutions to The Jewish Publication Society of America.

MIDRASH ABARBANEL

(Jewish Central Library)

JERUSALEM, PALESTINE

Represented by Doctor Cyrus Adler, of Philadelphia, Pa.

[Translation]

To the Esteemed and Honorable Jewish Publication Society of America.

On the occasion of the twenty-fifth anniversary of your existence and great activity in Israel, twenty-five years of fruitful labor in the field of Jewish literature, we, too, the representatives of the Jewish Central Library in Jerusalem, wish to express to you our congratulations and greetings. The past twenty-five years suffice to prove what an energetic and militant society can do for the spiritual and intellectual welfare of our people. You have added precious and God-blessed treasures to our intellectual storehouse: Jewish history, theology, biography, books that bring the hearts of the Jews nearer to their people, poems uplifting soul and spirit, and many other productions, which tend to magnify and glorify the Torah and bind the hearts of the Israelites with a strong tie to Judaism. For all this may your name be blessed, and may He who chose Israel and his literature prolong your years, so that

you may continue to bring blessing into the Jewish home. And on this day of your celebration our institution extends especial thanks to you for all your valuable books, which you have been kind enough to send to us from the very beginning of your existence until to-day.

Respectfully yours,
EPHRAIM COHEN,
JOSEPH MEYOHAS,
DAVID YELLIN,
JESALAS PRESS,

Members of the Jewish Central Library in Jerusalem.

ALLIANCE ISRAÉLITE UNIVERSELLE

PARIS, FRANCE

Represented by B. H. Hartogensis, Esq., of Baltimore, Md.

The Alliance Israélite Universelle sends greetings to its younger sister, The Jewish Publication Society of America, congratulates it on its wonderful achievements, and indulges the fond hope that its beneficent activity will bear even richer fruit in the future.

There is a remarkable likeness in the activities of the two organizations, in that both are universally Jewish. Moreover, each finds in education its principal business. For fifty years, in our schools, now numbering 170, with 50,000 pupils, we have instilled the great lesson of self-respect in downtrodden Jews living in benighted lands. Thereby we have straightened the backbone of cringing Jews, caused them to raise their heads, and earned for them what is infinitely more important, the respect of their neighbors. How much more have you, our sister, done! You have demonstrated to a doubting Christian world and an indifferent Jewish clientele, living as Anglo-Saxon freemen, that we have, in Jewish literature, treasures of which we have every reason to be proud. Thus you have developed a like self-respect, and added thereto a certain creative, uplifting Jewish self-consciousness.

If Saul has conquered his thousands, then thou as David hast taken thy tens of thousands. Go thou on, adding strength to strength!

COLLEGIO RABBINICO ITALIANO

FLORENCE, ITALY

From the Collegio Rabbinico Italiano, in Florence, the following letter was received:

[Translation]

COLLEGIO RABBINICO ITALIANO

DIREZIONE

VIA DI PINTI, No. 26, March 27, 1913.

*To the President of The Jewish Publication Society of America,
Philadelphia.*

DEAR SIR:—On behalf of the Collegio Rabbinico Italiano, directed by me, I desire to convey to you and to The Jewish Publication Society of America over which you preside so worthily, the lively satisfaction it gives us to take part through our congratulations in the Celebration of the Twenty-fifth Anniversary of your admirable Society. Through its long and valuable series of publications, it has done work worthy of the highest praise for the diffusion of Jewish culture and the elevation of the Jewish spirit among our brethren in America. Permit me to express the cordial wish and the confidence that there may be in store for the Society a bright and useful future, in which you may see its good fruit growing ever better and more abundant, like unto the flourishing tree which forms its emblem.

I beg to acknowledge gratefully and cordially the kind invitation extended by you, dear sir, to the Collegio Rabbinico Italiano, which has requested Mr. David W. Amram, of Philadelphia, to be good enough to represent it at the Jubilee Celebration of the Society.

Very respectfully yours,
The Director,
DOCTOR S. H. MARGULIES.

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GESELLSCHAFT ZUR FÖRDERUNG DER WISSENSCHAFT
DES JUDENTUMS

BERLIN, GERMANY

Represented by the Reverend Doctor Kaufmann Kohler, of
Cincinnati, Ohio

[Address read by the Reverend Doctor Henry Berkowitz, of
Philadelphia, Pa.]

The Society for the Promotion of Jewish Knowledge and Research (of the Science of Judaism), in Berlin, has delegated me to extend to you, the officers and members of The Jewish Publication Society of America, its heartiest congratulations upon the twenty-fifth anniversary of your organization, and to assure you of its high appreciation of the good work you have been doing all these years for the promotion of Jewish literature and the awakening of the interest of the people in Jewish history and Jewish learning. There is an intrinsic relationship between the two societies, which stand on the same ground, and have the same aims and ideals in view, however they differ in method or in specific purpose, yours being intended more for a larger public, which wants to have writings in popular form, interesting to the general reader, whereas the Berlin Society has been pursuing the plan of creating works of a more scientific character, and has, therefore, been encouraging workers in the various branches of Jewish learning to elucidate, in systematic form, for both the learned and the laymen, the history and literature, the theology and philosophy, the economic and social life, of the Jew of the past and the present. Certainly the interests of both societies are the same, and they have the same ideals at heart.

In wishing The Jewish Publication Society of America ever-increasing success in its noble work as the years advance, the Berlin Society for the Promotion of Jewish Knowledge, as the younger sister, entertains the ardent hope that the cordial relations existing between the two societies may grow more intimate, and

that they may become more helpful to each other, and that its own doings may meet with greater support and heartier recognition on American soil and at the hand of its older sister.

The following letter was received from the same Society:

[Translation]

GESELLSCHAFT ZUR FÖRDERUNG DER WISSENSCHAFT DES JUDENTUMS

BERLIN, N.

Hamburgerstr. 29, Portal II

March 12, 1913.

Jewish Publication Society of America, Philadelphia.

GENTLEMEN:—We desire to thank you cordially for your kind invitation to take part in your Jubilee Celebration, and at the same time we esteem it a great privilege to be able to inform you that one of our most prominent members and a valuable collaborator of ours, Professor Doctor K. Kohler, of Cincinnati, Ohio, will do himself the honor of attending the Celebration as our representative. We have requested Doctor Kohler to express our congratulations to you, our appreciation of your achievements in the past, and our wish that your future undertakings may prosper. Nevertheless, we desire to assure you by letter, too, that we shall participate in your festivities in spirit, and that we rejoice in your accomplishments. We hope, in particular, that through your celebration there may be established new relations between the old world and the new, to be a blessing and a delight to all concerned.

Respectfully yours,

Gesellschaft zur Förderung der Wissenschaft des Judentums,

DR. N. M. NATHAN,
Acting Secretary.

ISRAELITISCH-THEOLOGISCHE LEHRANSTALT
VIENNA, AUSTRIA

The following letter was received from the Israelitisch-Theologische Lehranstalt, in Vienna:

[Translation]

RECTORAT DER ISRAELITISCH-THEOLOGISCHEN LEHRANSTALT

VIENNA, March 20, 1913.

The Jewish Publication Society of America, Philadelphia.

We thank you cordially for your kind invitation, and we rejoice sincerely to be able to congratulate you on your twenty-fifth anniversary.

On behalf of the Faculty,
RECTOR SCHWARZ.

ISRAELITISCHE KULTUSGEMEINDE WIEN

From the Israelitische Kultusgemeinde of Vienna the following was received:

[Translation]

VORSTAND DER ISRAELITISCHEN KULTUSGEMEINDE WIEN

VIENNA, April 25, 1913.

Mr. Edwin Wolf, President of The Jewish Publication Society of America, 608 Chestnut Street, Philadelphia, Pa.

DEAR SIR:—You were kind enough to invite the Historische Kommission der Israelitischen Kultusgemeinde Wien to the Celebration of the Twenty-fifth Anniversary of the founding of your Society.

Your invitation was transmitted at once to the Chairman of the Kommission, Doctor Maximilian Steiner. By reason of his seri-

ous illness and his subsequent death, the Board of the Congregation came into possession of your invitation only to-day.

The Board of Trustees desire to express their regret that, on account of the above circumstances, it was not possible to convey to you their sincere congratulations on your gala day. We do so herewith, coupled with our deep appreciation of your honoring invitation and with our best wishes for the prosperity of your useful institution.

With the expression of our distinguished regard,
The President,
DR. ALFRED STERN.

The First Secretary,
DR. LIEBEN.

THE JEWISH HISTORICAL SOCIETY OF ENGLAND
AND
THE MOCATTA LIBRARY AND MUSEUM
LONDON, ENGLAND

Represented by Professor Richard J. H. Gottheil, of New York City

The Jewish Historical Society of England to The Jewish Publication Society of America.

All who love Jewish Literature will rejoice at this opportunity of congratulating the Trustees and other officers of The Jewish Publication Society of America. For twenty-five years you have been active in behalf of a great ideal—you have encouraged the production of Jewish books, and you have organized a large band of readers. This twofold function you have performed without any truckling to a supposed popular taste; you have given of the best, and have made that best popular.

It is a tenable view that Judaism cannot be in a sound condition unless a goodly proportion of its followers are students, not necessarily or primarily technical scholars, but lovers of books and devotees of that type of culture which literature alone can enshrine and propagate. For your services in recognizing this position, you will receive the thanks of the Jewish world. But we in particular

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have a special reason for forwarding these words of felicitation. For a considerable period we worked with you on the joint production of books, and were only compelled to interrupt this co-operation when we felt bound to concentrate all our energies on the publication of Anglo-Jewish Records and the maintenance of the Mocatta Library and Museum. None the less this close association with you will always be regarded by us as a happy and honorable incident in our history.

Several of the leading members of our Society have been numbered among the authors whose works have been published by you. They desire to be prominently associated with this address. And one and all we venture to express the hope that your future will be as distinguished as your past, and that the enterprises which you have in hand, or will hereafter undertake, may prosper. Those who best know what you have already done are the most confident as to the great things you are destined to accomplish.

E. N. ADLER, President.

GUSTAVE TUCK, Treasurer.

M. EPSTEIN, Hon. Sec.

COUNCIL

| | | |
|------------------|------------------|---------------------|
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| MORRIS JOSEPH, | CHARLES SINGER, | LOUIS ZANGWILL. |

Mocatta Library and Museum,

University College, University of London,

Gower Street, London, February 18, 1913.

JEWS' COLLEGE

LONDON, ENGLAND

Represented by the Reverend M. Hyamson, of London, England

MR. CHAIRMAN, LADIES, AND GENTLEMEN:—As a delegate of the
oldest and most important seat of Jewish learning in Great



SIMON ADLER STERN

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Britain, Jews' College, London, which celebrated its Jubilee some years ago, I have the honor and pleasure of conveying the sincere felicitations of the staff, the Education Committee, and the Council of that institution to The Jewish Publication Society of America, on the celebration of the twenty-fifth anniversary of its activities.

I deem it a great privilege to be the personal bearer of these congratulations, and beg to associate myself personally with them.

We, on the other side of the Atlantic, are the older, you on this side of the ocean are, numerically speaking, the stronger section of English-speaking Jewry. But you not only have the advantage of preponderating numbers, you have the exuberant vitality of youth, its courage, energy, enterprise, practicality.

We on the other side, in the older country, watch with deepest interest the marvellous strides you have made and are making in this great and glorious land of freedom and independence, where careers and opportunities are open to talent and industry.

Your great philanthropic institutions are the admiration of all visitors to the United States. They bear witness to the munificence of their founders, the generosity of their supporters, and the efficiency of their administrators. But the Publication Society whose semi-jubilee we are to-day celebrating proves that, in this land of material progress, you recognize that man does not live by bread alone. You care for things of the spirit, you are alive to the intellectual and spiritual side of life. You provide windows for the soul of Israel.

The wondrous success of your Society proves that Jewry in the United States is sound at the core and alive. It is responsive to the intellectual stimulus. It answers to the spiritual call.

We had, some forty years ago, a Publication Society in England, which did some useful work in its time. It was called the Hebrew Literature Society. While it lasted, it did excellent work. It published two miscellanies of essays, the contributors to which were men of note, who have joined the majority, men like Doctor Adler, the late Chief Rabbi, Doctor Benisch, and Doctor Löwy.

Doctor Friedländer, whose portrait hangs on your walls, and who was my revered teacher of salnted memory, was enabled by it to publish valuable essays on Ibn Ezra and his translation of Maimonides' Guide to the Perplexed. The Society thus did excellent work while it lasted. The pity is it did not last. It dragged on a weary existence. It languished, it perished, it died of inanition.

Your Society, thank God, flourishes. What is the reason?

You are, though you do not know it, idealists and at the same time practical, hard-headed, shrewd business men and business women. You run this institution on business lines. The works you publish are not only valuable intrinsically, but there is a popular appeal in them. They are not dry-as-dust research work that concerns the scholar only, they are not caviare to the general. Your publications cover a wide field, ethics, history, biography, aye, and fiction. Whatever passes your editors and receives their imprimatur is sound and pure and instinct with Jewish sentiment. You have many capable writers among yourselves. But you are, like the Jewish people, catholic in your sympathies. You realize that all Israel are closely knit together, and form one brotherhood. And so you welcome Jewish thought from abroad. My friend and old classmate Israel Abrahams is indebted to you for the publication of his monumental work, Jewish Life in the Middle Ages. My brother-in-law Samuel Gordon owes it to you that his Sons of the Covenant saw the light in America as well as in England.

I trust that your progress in the future will be as vigorous and sustained as it has been in the past, that you may continue to foster and strengthen the Jewish consciousness, and make our people realize and appreciate their own noble Torah, the Bible, the treasures of Rabbinic thought, and the products of the Jewish intellect.

May you advance by leaps and bounds, and when we celebrate the Jubilee, which may we all live to see, when America will be the centre of Jewry, may this Publication Society be a world-wide organization fostering the Jewish spirit, strengthening the Jewish consciousness, giving adequate expression, and thus helping to do justice, to the Jewish life, the Jewish character, the Jewish soul.

JÜDISCH-THEOLOGISCHES SEMINAR

(Fränckelscher Stiftung)

BRESLAU, GERMANY

Represented by Professor Solomon Schechter, of New York City

The Breslau Seminary is the oldest institution of its kind. There is a connection between it and our Society, inasmuch as Heinrich Graetz, whose History has been so widely distributed by us, was a professor at the Seminary for many years. I do not recall every one of the eighty-seven books issued by the Society, but I daresay there are others the authors of which were connected with the Breslau Seminary. I had a letter from Doctor Horwitz, this year's Rector, in which he asks me to bring you the congratulations of his very learned institution, which I am proud to represent.

LEHRANSTALT FÜR DIE WISSENSCHAFT DES JUDENTUMS

BERLIN, GERMANY

From the Lehranstalt für die Wissenschaft des Judentums, in Berlin, the following letter was received:

[Translation]

LEHRANSTALT FÜR DIE WISSENSCHAFT DES JUDENTUMS

DAS KURATORIUM

BERLIN, N., March 19, 1913.

To the President of The Jewish Publication Society, Philadelphia.

HONORED SIR:—You had the great kindness to invite us to participate in the celebration of the Twenty-fifth Anniversary of the existence of your Society. We thank you cordially for this honor, and we hope that Rabbi Doctor Hirsch, of Chicago, will grant the request we have made of him and represent us on your gala day. At the same time we desire to offer you, honored Sir, our cordial congratulations for the Society over which you preside. We trust that in the future, as in the past, supported by the sacrifices of American Jewry and by its intelligent appreciation,

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it will continue to devote its forces to Jewish science. We trust that it may never lack men ready to promote the realization of its ideal, and that the works of the scholars which the Jewish Publication Society will put into the hands of the public may help to inspire devoted loyalty to Judaism in our brethren-in-faith, especially our academic youth, and tend to render null and void the prejudices of the non-Jewish world against the greatness and purity of our doctrine.

Very respectfully yours,
Das Kuratorium der Lehranstalt für die
Wissenschaft des Judentums
SIMON. MAX WEISS.

NEDERLANDSCH-ISRAELIETISCH SEMINARIUM

AMSTERDAM, HOLLAND

From the Nederlandsch-Israelietisch Seminarium, in Amsterdam, the following letter was received:

NED. ISR. SEMINARIUM TE AMSTERDAM

AMSTERDAM, March 18, 1913.

To the President of the Trustees of The Jewish Publication Society of America, Philadelphia.

The Trustees of the Jewish Seminary here have the honor to acknowledge the receipt of your invitation to be present at the celebration of the twenty-fifth anniversary of the founding of your Society, for which they tender you their hearty thanks.

They regret, however, to have to inform you not to be able to comply with your kind invitation.

The Trustees avail themselves of this opportunity to express their cordial congratulations on the occasion of this anniversary, with the hope that your endeavors may continue to be successful on behalf of Jewish science.

The Trustees of the Seminary above mentioned,
L. DE HARTOG, President
B. E. EITYE, Secretary.

BIBLIOTHECA ROSENTHALIANA

AMSTERDAM

From the Bibliotheca Rosenthaliana of the University of Amsterdam, the following letter was received:

UNIVERSITEITS-BIBLIOTHEEK

AMSTERDAM, March 28, 1913.

The Jewish Publication Society of America.

GENTLEMEN:—In accepting the flattering invitation of your learned Society to be represented by a delegate at the Celebration of the Twenty-fifth Anniversary of its founding, I have the honor on behalf of the Trustees of the University of Amsterdam to reply, that we regret very much not to be able by reason of different circumstances to join your festivities.

I beg to assure you, that the invitation of your Society, which contributed so much to further the cause of Hebrew learning, is deeply appreciated by our organization.

I may be permitted to express the hope that the celebration may be successful.

May The Jewish Publication Society of America go from strength to strength.

Most respectfully yours,
J. M. HILLESUM.

UNION OF JEWISH LITERARY SOCIETIES OF ENGLAND

Represented by Doctor Joseph Jacobs, of New York City

FEBRUARY 5, 1913.

To the American Jewish Publication Society, Philadelphia.

The Union of Jewish Literary Societies, representing nearly fifty Constituent Associations in the United Kingdom of Great Britain and Ireland and in the British Dominions beyond the Seas, offer their congratulations to The American Jewish Publication Society on the Celebration of its Semi-Jubilee. The Union recognize the eminent services rendered by the Society over wide

fields of Jewish literary activity, and they wish for it a long period of continued success in its efforts to extend the knowledge of the fruits of Jewish genius.

MATTHEW NATHAN, President.

THE AMERICAN JEWISH HISTORICAL SOCIETY

Represented by the Honorable Simon W. Rosendale,
of Albany, N. Y.

[Address read by the Honorable N. Taylor Phillips, of
New York City]

The American Jewish Historical Society, founded in 1892, and with now upwards of three hundred and fifty members, presents its sincere and profound felicitations to The Jewish Publication Society of America, founded in 1888, and congratulates it upon the completion of twenty-five years of successful work.

The existence of both is due to impulses tending in the same direction, and their relations have been most sympathetic and friendly.

When our slightly younger organization was founded, the feeling was expressed that the two might in some way clash, or interfere one with the other, but they have always worked in the closest harmony and co-operation.

Among the praiseworthy activities of the Publication Society is the production of the American Jewish Year Book. The collection and publication of the interesting data and material contained in these volumes is to be highly commended; besides being of great practical use and intrinsic worth, they will doubtless be of inestimable value to the future student of American Jewish history. As time goes by, your vigorous and growing Society—potential in popularizing Jewish literature—will surely find still other methods of bringing to the attention of the larger public the information which the members of the Historical Society are slowly gathering and putting before students in the necessarily limited editions of their own publications, now numbering over twenty volumes.

May the cordial relations existing between these two organizations continue, ripening into still greater intimacy, in united effort

for the uplift of our people and in the cause of education and civilization.

CENTRAL CONFERENCE OF AMERICAN RABBIS

Represented by Rabbi Solomon Foster, of Newark, N. J.

The Central Conference of American Rabbis extends to The Jewish Publication Society of America on the happy occasion of the silver anniversary celebration its sincere congratulations on the praiseworthy achievements of the past twenty-five years. At the same time the Conference offers to our Heavenly Father the fervent prayer that the Society may be blessed with wisdom and counsel and might, to insure a beneficent serviceableness to Israel through years without end.

It is not conceivable that any national Jewish organization could more completely command the respect and the support of the Central Conference of American Rabbis than The Jewish Publication Society of America. In our earnest endeavor, as religious teachers, to preserve pure and undefiled the heritage of our fathers; in our yearning to protect our historic faith from the contamination of strange thoughts and strange devices, with which the wells of faith have sometimes been filled by the thoughtless and the rebellious; in our zeal to awaken a sense of loyalty to Judaism in the hearts of the indifferent ones, and hold and increase the devotion of those whose response to the appeal of Judaism is sincere and joyous, we have found it always helpful, indeed necessary, to direct our people to the books of seasoned wisdom published by the Society, to prompt the spirit now and then to lie down in green pastures and recline beside still waters, and to meditate on God's Law.

Sacred Scripture informs us that when Jeremiah, the religious teacher of ancient Israel, was commanded to take a scroll to write thereon all the words that God commanded, "Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord which He had spoken unto him,

upon a roll of a book" (Jer. xxxvi). The relationship which existed between the religious teacher and the scribe of old is suggestive of the happy partnership between the Central Conference of American Rabbis and The Jewish Publication Society of America, whose joint labors in the translation of the Bible, easily the most important literary activity of our people in recent years, promise peace and stability to American Israel.

The Conference is proud to share with the Publication Society the high privilege and responsibility of a task that will redound to God's glory and the advancement of Judaism in English-speaking lands.

The Conference names with grateful recognition of their service the men who represent it on the Board of Editors of the Bible Translation, Rabbi Kaufmann Kohler, its Honorary President, Rabbi Samuel Schulman, its President, and Rabbi David Philipson, an ex-President.

The Conference points with pride to five of its members who serve on the Publication Committee of the Publication Society, Rabbi Henry Berkowitz, Rabbi Max Heller, Rabbi J. Leon Magnes, Rabbi David Philipson, and Rabbi Samuel Schulman.

The Conference records its honor roll of departed and living members whose writings have been published by the Jewish Publication Society, Rabbi Henry Zirndorf, Rabbi Liebman Adler, Rabbi Kaufmann Kohler, Rabbi David Philipson, Rabbi Abram S. Isaacs, and Rabbi Abraham B. Rhine.

The Conference is also privileged to name one of its members, Rabbi Joseph Krauskopf, as the one who conceived the idea and labored in behalf of the founding of The Jewish Publication Society of America.

The Conference is pleased that its members have been instrumental in securing substantial contributions to the Bible Fund, and it looks forward to increasing them materially.

The Conference hopes that the close affiliation which has hitherto marked the activities of the two organizations will be maintained, both continuing to cherish the identical purpose of seeking to

impart to our people loyalty to our past, a sense of security under God's guidance in the present, and helpfulness for the future, when all our people shall learn eagerly to seek our God and delight to know His ways.

THE COUNCIL OF JEWISH WOMEN

From the Council of Jewish Women the following letter was received:

THE COUNCIL OF JEWISH WOMEN

OFFICE OF THE EXECUTIVE SECRETARY, 448 CENTRAL PARK WEST

THE CITY OF NEW YORK, April 7, 1913.

Mr. Edwin Wolf, President, Jewish Publication Society of America, Philadelphia, Pa.

MY DEAR MR. WOLF:—In the name of the Council of Jewish Women I desire to congratulate you on the record The Jewish Publication Society of America has made in the last twenty-five years, contributing, as it has, to the need of the American Jew, enlightening him on matters Jewish, giving him many books which make the average reader acquainted with what he is, and why the Jew is where he is to-day.

The Council of Jewish Women feels particularly grateful to the Publication Society, which issued the papers of the Jewish Women's Congress and the Proceedings of the First Triennial, which was held in New York in 1896. This measure of helpfulness gave a dignity to what was the first delegate body of Jewish women ever gathered together, and helped us on that course of achievement which we believe has added to the record of the Jew in America.

Once more congratulating you and offering you such service as the Council may be able to give in your work, if it is called upon, I am

Very truly yours,
SADIE AMERICAN, Executive Secretary.

THE DROPSIE COLLEGE FOR HEBREW AND COGNATE
LEARNING

PHILADELPHIA, PA.

Represented by William B. Hackenburg, of Philadelphia, Pa.

I am here, Mr. President, to present to you and the members of the Society, on behalf of the Board of Governors of Dropsie College for Hebrew and Cognate Learning, their hearty congratulations upon this auspicious event, and to extend their best wishes for the continued prosperity of this very valuable part of our Jewish educational institutions; we are safe in saying that the Jews of this country will never falter in giving it liberal support.

It is with pardonable pride that the Jews of Philadelphia can take a retrospective view of what has been done for Judaism in their city, and more especially of the important part they have taken in Jewish education during the past seventy-five years.

Up to 1828 our few congregations held strictly religious services according to their established rituals. Sermons in English were unknown, and it was not until after that time, when the Reverend Isaac Leeser became the minister of the Portuguese Congregation Mikveh Israel, that preaching became a part of the regular service. Schools for religious instruction of the Jewish youth of our city followed, and sermons were added to the Sabbath and holiday services.

As time rolled on, the Jewish population gradually increased; literary and kindred societies were established, and especially to be noted was the formation of Publication Societies, which doubtless have had a far-reaching influence in religious training, imparting by their numerous books a varied and valuable knowledge of Jewish literature.

Knowledge is a progressive element in life. The diffusion of literature of the kind circulated by a society like this modifies largely the method of imparting instruction.

We assume that The Jewish Publication Society of America, whose Silver Anniversary we are now celebrating, has since its foundation proven to be a material factor in the important work of promoting religious instruction and distributing into thousands

of homes interesting and instructive reading-matter on Jewish subjects, which, for extent and variety, could hardly have been secured in any other way.

It has fully and faithfully carried out the purposes for which it was established, and it is entitled to the confidence and support of the Jews of the country.

Within the period named, since 1828, there have been established three societies of similar scope.

The first publication society in the world was founded in this city, in 1845, by Isaac Leeser. It remained in existence until 1851, when, all its stock of books and plates having been destroyed by fire, it was dissolved. About fifteen books were published. Abraham Hart was its first President, and Henry Cohen, David Samuel, Joseph L. Moss, Alfred T. Jones, Isaac Leeser, Hyman Gratz, Louis Bomeisler, Leon Hyneeman, Lazarus Arnold, Elias P. Levy, Abraham S. Wolf, and Solomon Solis constituted its Board of Managers.

The second society originated in the Board of Delegates of American Israelites, in 1875; its office was located in New York. In the final report of that body, it is stated "that in 1866 the formation of a Publication Board was recommended, whose scope should include Hebrew Literature and Antiquities." In 1867 a special Committee was appointed to prepare a report upon the subject, which evidently took no further action, but in 1870 another committee was appointed, consisting of the Reverend Doctor M. Jastrow, the Reverend S. M. Isaacs, the Reverend George Jacobs, and the Honorable Philip J. Joachimsen, which reported a plan, and the society was chartered in 1872. Its existence was of short duration; after three years, in consequence of the disastrous financial disturbances which prevailed in this country, it was dissolved. Benjamin I. Hart, of New York, was its President, Leopold Bamberger, Myer Stern, Edward Morrison, Arnold Tanzer, Lewis Lewengood, of New York, Simon Wolf, of Washington, and William B. Hackenburg, of Philadelphia, were its Board of Managers.

It published no original works, but a translation of one volume of Graetz's History of the Jews and six or eight works by foreign authors were distributed to its 200 members. No further movement

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looking to the establishment of such a society was made until 1888, when The Jewish Publication Society of America was organized; the history of its wonderful growth and its successful accomplishments have been so fully set forth that nothing I can add would interest you.

No one can doubt that the two publication societies, of 1845 and 1872, had good results in many directions, but it may safely be said that the large number of books published by our Society and their high character have had a wide influence in spreading the desire for enlarged education upon Jewish subjects. One of its greatest undertakings is that now in progress, the Bible revision by a number of eminent rabbis and laymen of this country. This stupendous work was first undertaken by the Reverend Isaac Leeser, who, after many years' labor, published his translation in 1853, which up to this time has been recognized in this country as the only Jewish-English version of the Holy Book. When this corps of editors complete their revision, its publication will be the brilliant, shining mark in the history of this Publication Society.

EASTERN COUNCIL OF REFORM RABBIS

Represented by the Reverend Doctor Maurice H. Harris,
of New York City

The Eastern Council of Reform Rabbis expresses to The Jewish Publication Society of America its congratulations upon the work that has been achieved through twenty-five years' service rendered by this organization. None better than an association of rabbis can realize what an institution such as this means for the perpetuation of the Jewish cause. The Jew, not being able to present his lesson correctly through any State institutions, or religiously in an artistic way, can best express himself through the Book, and it is through the Book that the Publication Society has enabled us to teach our lesson effectively and to carry our message. We are the People of the Book. It is only through literature that we can make ourselves understood, and so it would seem to me that so long as there will exist a Jewish Publication Society, Israel's epithet will remain "People of the Book."

HEBREW UNION COLLEGE

CINCINNATI, OHIO

Represented by the Reverend Doctor David Phillipson,
of Cincinnati, Ohio

From the Hebrew Union College, the following telegram
was received:

CINCINNATI, OHIO, April 4, 1913.

Jewish Publication Society of America, Philadelphia, Pa.

On behalf of the Hebrew Union College I beg to extend congratulations and good wishes on this twenty-fifth anniversary. I trust your influence will greatly increase.

EDWARD L. HEINSHEIMER.

THE INTERCOLLEGIATE MENORAH ASSOCIATION

Represented by Henry Hurwitz, Boston, Mass.

You have just been addressed by reverend and learned institutions. Now I bring you greetings from a stripling scarcely four months old: a robustious stripling, withal. The Intercollegiate Menorah Association was organized last January to promote the study of Jewish history and culture in American colleges and universities. The Association is composed of over a score of Menorah Societies connected with as many colleges and universities throughout the country. In the pursuit of the Menorah object, we are endeavoring to promote a real interest in Jewish literature, and so far forth our aim is hand in glove with that of the Jewish Publication Society. Moreover, we share with the Publication Society the spirit of catholicity and non-partisanship in Judaism. A Menorah Society takes no particular attitude towards Jewish problems, though it is hoped that Menorah members will be stimulated, for themselves, to pursue positive policies in Jewish life. We hope to develop readers for your Society, and a member of your Publication Committee has flatteringly suggested that we might also develop authors. Thus, the Publication Society and the

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Menorah Association can be of great service to each other, and we trust that the affection between them will be something more than platonic.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF
UNITED STATES AND CANADA

From the Union of Orthodox Jewish Congregations of United States and Canada, the following letter was received:

UNION OF ORTHODOX JEWISH CONGREGATIONS OF UNITED STATES AND
CANADA

OFFICE: 99 CENTRAL PARK WEST

NEW YORK, April 4, 1913.

Mr. Edwin Wolf, President, Jewish Publication Society of America.

MY DEAR SIR:—In the name of the above, I wish to congratulate you on twenty-five years of work that has a far deeper meaning than appears on the surface. For the Jewish Publication Society has not only published many a volume of real worth, and is engaged in a work of intense importance, the new translation of the Bible; it has brought together men and women of all shades of Jewish opinion, and has been a force for union, which should not be overlooked on an occasion like this.

I believe I have been a member from the beginning. I am not sure but that I was at the first meetings. No one more than I wishes you continued success and ever-increasing growth, further to unite not only the Jews of America, but the English-speaking and English-reading Jews throughout the world.

I am, dear Sir,

Very faithfully yours,
H. PEREIRA MENDES, President.

In addition, the following societies and institutions were represented by delegates:

THE AMERICAN JEWISH COMMITTEE

Represented by Louis Marshall, Esq., of New York City

THE FEDERATION OF AMERICAN ZIONISTS

Represented by Louis Lipsky, of New York City

THE JEWISH CHAUTAUQUA SOCIETY

Represented by the Reverend Doctor Henry Berkowitz,
of Philadelphia, Pa.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

NEW YORK CITY

Represented by Louis Marshall, Esq., of New York City

UNION OF AMERICAN HEBREW CONGREGATIONS

Represented by Albert Wolf, of Philadelphia, Pa.

UNITED ORTHODOX RABBIS OF AMERICA

Represented by Rabbi B. L. Levinthal, of Philadelphia, Pa.

Adjournment.

THE BANQUET

SUNDAY, APRIL 6, 1913

TOASTMASTER: THE HONORABLE MAYER SULZBERGER

About three hundred and fifty ladies and gentlemen took part in the banquet which concluded the exercises in celebration of the twenty-fifth anniversary of the founding of The Jewish Publication Society of America.

The Reverend Jacob Kohn, of New York City, pronounced the blessing over the bread.

The Toastmaster, the Honorable Mayer Sulzberger, of Philadelphia, Pa., in introducing the first speaker, made the following address:

Ladies and Gentlemen: We are about to close the season of festivity of this Jewish Publication Society of America, and it would be out of order if something were not said at a dinner. Those of you who have had the good fortune to attend the meetings have, I trust, learned the objects of the Society and the methods it has pursued in attaining them. You all know that the primary object was to publish books, so that the Jewish people of the United States should not stand solitary and alone, among all the sections inhabiting this great land, without an established Church, without an established Church organization, without even a literature to unite them. It was thus universally felt that this Society was formed without divisions and on the largest and most liberal plane. It recog-

nized all shades of Judaism. It did not enter closely into the opinions of private individuals. It was imbued with the thought that every individual is a world in himself, and that national, religious, political, or any other form of recognized conformity is merely an approximation to one opinion, and is never one opinion. Avoiding all narrowness, we have succeeded in a measure, in perhaps a greater degree than any other organization that was ever started among the Jews of the United States, in welding into one body men whose views were strictly traditional and orthodox, on the one hand, and men who were scarcely conscious of having any views at all, on the other hand, and yet all, whether consciously or subconsciously, recognized that in some way, somehow, they were related to each other by a common tradition and by some unformulated opinion, and thus the Jewish Publication Society began and has advanced, looking both to the right and to the left, ignoring no one, recognizing that the religion it represents is a world religion, and that the accident of birth or residence plays no part in destroying the unity of the Jewish people. To-night we have here in this hall men from both Continents. There sit side by side people who came from as far east as the city of Warsaw, as far south as the city of Wilmington (North Carolina, not Delaware), and as far west as I do not know where, but all in harmony of spirit and recognizing the common brotherhood. That this object is laudable and ought to be sustained, you have by your own verdict established. That it cannot remain prosperous unless it advances, you all know as the common experience of mankind. He who stands still falls backward.

We have undertaken now, beside the ordinary work of the Society, the great enterprise of making the inherited literature

of our people the common property of the Jews of the United States by projecting, first, a Jewish revised translation of the Bible and, second, a series of commentaries or explanations, which tend to make it accessible to the common mass. At first blush it would seem that a book so well-known as the Bible would merely have to be picked up and read to be understood, but when you remember that it reflects the life of a people whose nationality died some two thousand years ago, who have had no land, no organized government, and who had inherited institutions for that long period which even at the time of the dispersion were thousands of years old, you will at once see that a mere superficial perusal will give mere superficial knowledge. That these enterprises are great and worthy to be performed, I think can be easily demonstrated by one who is master of the subject, as I am not. I take the liberty of calling on my friend, Doctor Schechter.

Doctor Schechter, of New York City, spoke in part as follows:

Mr. Toastmaster, Mr. President, Ladies and Gentlemen: The secrets of this dinner were not communicated to me, but I have some notion that it was Doctor Kohler who was designated to speak to you on the Bible work. He is the oldest member of the Board of Bible Editors, and by reason of his seniority, as well as the fact that he is the translator of the Psalms published by the Society, it should have been his privilege to address you on the subject. I wish he might have been here to do so, or that someone else might address you on the Bible. So much has already been said about it. Those of you who heard Doctor Adler's admirable paper this afternoon will know the ways of the Bible Board—how we set about

the work, how we do not agree, how we come to a vote at last, and how each one considers it his duty to take full responsibility for the whole result, even for the passages to which he may not have given assent.

Another account would be boring to you and tedious to me. To what has been said I have only to add that it is one of the most pleasant and profitable pieces of work I have ever done, and a source of pride as well. Our activity is strenuous. We devote nearly six weeks out of every year to it—not an inconsiderable block of time, especially when one is no longer young. But the compensation lies in having a share in such great work. Although I knew considerable about Saadia, it was only when Sappir's book told me about the widespread use of his Translation of the Bible in many countries that the Gaon became a live figure to me. Now, I neither expect nor desire our names to be connected by future generations with the English Bible translation we are making. The privilege of contributing to it should be as a gift from God, names should be forgotten. But it is a great thing to have the consciousness of contributing to a work which the Jew of the future will use habitually, sometimes crying over a Psalm in it, or deriving comfort from a chapter of Isaiah, or reading a story to his children—his own Bible, not one mortgaged by the King James Version. I think I may safely add that in all I have said I am in a general way voicing the feelings of my fellow-Editors.

But this is not what I want to talk about. My real subject—and for what I am about to say the other members of the Bible Board should not be held responsible—is the publication of a commentary to the Bible. Years ago, when Doctor Jastrow invited me to undertake the translation of a book of the

Bible, I declined, because I felt I could do this only in conjunction with a body of scholars. But I expressed the hope that the idea of a commentary to the Bible might soon be taken up. We may assert without undue arrogance that our translation will be above the average, and will be a Jewish translation, instinct with Jewish tradition and Jewish sentiment. Nevertheless, we are not thereby relieved of the duty of issuing a Bible commentary.

In my country I once heard a Rabbi ask the question—I do not know whether jokingly or seriously—why the trees of the forest should rejoice especially at the coming of the Lord, as the Psalm describes it, to the accompaniment of the roaring sea. His answer was that at the coming of Messiah and God, the Jews expect the resurrection to take place, and then all the commentaries will be burnt, and this would rejoice the trees. When twenty-two German and half a dozen English Universities have issued each a commentary on Isaiah, each differing from every other, imagine what a delight it will be to have Isaiah rise from the dead and tell us what he actually meant by this or that passage. That will put an end to guess-work. Or fancy what will happen when Amos is again among us. Some German professor who has written a big book on him will pay him a visit, and Amos will say, “I hear that I have become fashionable in this world during my absence. People probably think that I was a cheap agitator; that I was out for the recall. It was a good thing I was not around, else they would have put me at the head of some committee. I never said or meant anything of the sort. I preached law and order and admonished Israel to follow order and law, otherwise there would be catastrophes. You have misunderstood me. I am sorry to be fashionable.” Or Micah—



MARTHA WOLFENSTEIN

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he might say, "I never was a logic-chopper. I never meant what you read into my words." Or suppose Jeremiah to come back and hear professors constantly drawing parallels between him and the founder of a certain religion, with the idea that they are doing honor to him. He would say, "You think me something like yourselves—that I, too, left Israel. Israel was wicked, and I had to threaten and warn when I saw him observing certain ceremonies. But I did not leave my people and my Shabbes. And I understand that you consider certain passages in my book that do not suit you as interpolations."

So we must have our own commentary. I shall probably not be blessed with seeing so blessed a thing accomplished. But I take pleasure in the thought that it will be achieved—a commentary in the Jewish spirit. Somebody has said that the characteristic feature of the Middle Ages is that in those days commentaries became texts. The texts themselves disappeared. Things in general have changed in our time. But, so far as the Bible goes, we might still be living in the Middle Ages. Commentaries on the Bible still become texts, and even if we go back to the text of the Bible one day, the next someone publishes a commentary and gives an explanation of the text, and his explanation is accepted, and it must be accepted because we have no information of our own. At best, the Bible is a difficult book. Even those who understand Hebrew need commentaries. It is not a question of language, for even their commentaries are in Hebrew. But their commentaries, too, become texts. I remember three commentaries which, during my life, have become texts. First it was Vatke's—he made people forget the Bible; then came Ewald's—people knew about the commentator and very little

about the Bible; and now we are in the Wellhausen epoch. Heaven only knows what next!

A Jewish commentary is absolutely necessary. Our people should know the Bible from the Jewish point of view. Somebody once said, "Do not think that you understand the prophet when you understand the prophecy." I am inclined to think that to understand our prophets one ought to know Jewish literature. When a Jew reads the passage, "Comfort ye, comfort ye, my people, saith your God," he experiences no difficulty in understanding it. Indeed, not even Cheney tampered with this passage. It is one of the few that have been allowed to stand. But, after all, one must be a Jew and have a Jewish soul to understand the passage fully. And so it requires a Jewish soul, descent from Jewish ancestors, to understand what Jeremiah suffered when Israel was punished, to understand what the Psalmist thought about sin, what he thought about repentance, his longing and his attachment to God, and what he felt when he entered into communion with God. For this one has to read the Jewish Midrashim, Jewish devotional literature. It is thus that a Jewish commentary on the Bible will have to be written. It is not a question of what is called scholarship and of the learned men who write books for two and a half people in the community. It is a question that touches everybody. We have before us the problem of educating the young. It is a peculiar phenomenon that we are always wanting to educate other people's children while we neglect our own. We have established synagogue extension—a praiseworthy piece of work. But there ought first to be a centre from which to extend. And how can Judaism be made intensive if there are no Jewish Bible commentaries? If sentiment is borrowed from others? This is

why I plead for Jewish commentaries. All efforts through synagogue extension, Chautauqua classes, or Talmud Torahs will be futile so long as the very life of Judaism is not written for Jews and by Jews. Do not deceive yourselves about the magnitude of the undertaking. If it were begun to-morrow, the youngest among you would be gray before the series is finished.

You see that I do not plead my personal cause. When you realize that the Cambridge Press, backed by English millions, has not yet finished the series of handbooks or short commentaries begun twenty-five years ago, you can imagine how long it will take us. It is the work of a generation. We have some men who can help us produce what we want, and the work will train the man, and the man will do the work, provided you begin. Begin now, and with God's help by your golden jubilee you may have reached the Book of Proverbs, or, if you are very industrious, you may have gone a little further. But a beginning must be made. There are difficulties. But the work may not be deferred. A very pious Jew was in the habit of praying to God to hasten the advent of the Messiah, lest there be no Jews to be redeemed. If you delay much longer, there will be no one to write the commentaries, none for whom to write them. Let us begin, and let us achieve the end against the time of our golden jubilee.

The Toastmaster introduced Mr. Louis Marshall, the President of the American Jewish Committee, who responded to the toast, The Materialization of the Ideal—How the Aspirations of the Society Are to be Translated into Deeds.

Ladies and Gentlemen: According to the elaborate and profuse menu of oratory by which this part of our feast is to

be regulated, and mental and physical indigestion promoted, the dish which I have been directed to serve bears the imposing title, *The Materialization of the Ideal—How the Aspirations of the Society Are to be Translated into Deeds*. Were it not that by doing so, the continuity of the thread of thought which is to hold together this symposium on the Future of the Society might be severed, with the awful consequence that we might then grope in a labyrinth of intellectual gloom, I would translate my aspirations into the simple but natural deed of permitting you to pass to the next course without charging my conscience with another crime.

You, Mr. Toastmaster, might, however, have been more discriminating than to have imposed upon me the ungrateful task of materializing the ideal. Here we have for half a century striven to create the cult of Idealism. Our old friend Utilitarianism has been supplanted by our more modern acquaintances, Altruism and General Uplift (how I love those names!). We have spared no effort to erect shrines to it; to stimulate it; to coin a new vocabulary with which to do honor to it, at five o'clock teas, industrial justice functions, Zueblin lectures, and meetings for the promotion of eugenics and mothercraft. And now I am led to the slaughter as the apostle of rank materialism. Are you not aware that I have been dissected and classified, not only as an idealist, but as a sentimentalist as well, that I have been accused of dabbling in poetry, and of being an eighteenth-century reactionary in my views on government? Yet you coolly demand of me the inconsistency of being an idealist in theory and a materialist in practice. Surely, on an evening such as this, which is devoted to flattery and compliments, this is far from complimentary in its implications.

Still there is something attractive in the suggestion of materializing the ideal. So long as we dwell in this workaday world, we can no more live solely on ideals than on bread alone. Our ideals are after all only incentives to action. They are the electric spark which gives the impetus and keeps in motion our endeavors toward the attainment of the true, the beautiful, and the good. No great deed has ever been accomplished which has not long lived as a dream in the realm of the ideal. Yet the ideal must at some time become the real, in order to perform its true function. If it is incapable of materialization, if it cannot bear visible fruit, it is but the stuff that dreams are made on, pleasing perhaps as a concept, lulling the senses into languorous restfulness, enabling the dreamer to attain the state of Nirvana, but lacking the important element of contributing to the general welfare of humanity. And so, while we are still chained to this world of action, we must not only listen to the music of the spheres that resounds within our inner consciousness, but have due regard for the materialization of our ideals, by living them and carrying them into our lives. Sometimes this materialization results in the birth of new and higher ideals; sometimes it leads to disappointment and unhappiness. But in the great majority of instances fine ideals when seriously translated into action contribute to the sum total of human advancement and happiness. And so your Society, which began with high ideals, which has striven mightily to further them, without regard to obstacles, difficulties, or criticisms, has to-day reached the haven of its twenty-fifth anniversary, with a remarkable record of ideals materialized as noble achievements. You have but entered upon a career of usefulness. You have but laid the foundations of a structure which will become one

of the glories of Judaism. Your great ideal has been to contribute to the self-respect and dignity of our people, to instil a sense of pride in our history, in our literature, and in our spiritual life; to rescue from oblivion all that has made the Jew an intellectual power in the world's history, to fan the fires of enthusiasm in the scions of an aged race, and to renew within them the spirit of perpetual youth. In large measure this ideal has breathed the breath of life into dry bones, and where a quarter of a century ago there was but a handful which gathered about your standard, to-day your followers may be counted by the thousands. Others have commented on the work which you have done, and upon that which you have yet to do. Let me but touch again upon one subject which has recently aroused my interest, that of the Bible translation, which is soon to be given to English-speaking Jews by your Society, under the auspices of that self-sacrificing band of scholars which has for years devoted itself to this important task. It is a great undertaking. It is an ideal worthy of unstinted praise. If materialized as it should and must be, it will become one of the most potent influences in our religious life. How can this aspiration be translated into action? The question is momentous. The answer is simple. You have justly gained the confidence of the Jewish people. Your deeds are writ large. Your assurances are now generally accepted. Whatever animosities there may have existed in the past, they are now forgotten. All that you need do, in my judgment, is to take the congregations of the land into your confidence, to enlist them as your aids and coadjutors; to make them your colporteurs; to demand of them, for you now have the right to make demands, that they contribute the means for publishing and circulating this great

work by underwriting the undertaking, receiving as a consideration (for the materialist must always think of the consideration) such a number of Bibles for distribution among their members and in their Sunday-schools as will bear a proper relation to the sum total of their underwriting. I have recently received a letter from an unknown correspondent in the West who voices what I believe to be the spontaneous thought of our coreligionists throughout the land, that they yearn for such an opportunity as this is, to serve the cause of Judaism, to help you in your endeavors, and at the same time to benefit themselves. I know of many congregations who, upon the mere suggestion, will cheerfully and liberally aid in this work. When that shall have been done, you need not sigh for new worlds to conquer. This old earth of ours has changed since Alexander thus wasted his ambitious breath, and drank himself to death. As your several ideals become ripe for translation into deeds, the process will grow correspondingly easy. Cherish your ideals, therefore, do not become frightened by their magnitude. The materialist will always, sometimes soon, sometimes late, be found to help you to translate them into deeds, and we fondly hope that it may be long before the men who have made The Jewish Publication Society of America what it is, shall themselves be translated to their reward.

So much I wrote on the subject assigned to me in a letter received from your worthy President. When I came here, I was informed of what might make it seem unnecessary to have read what I wrote in anticipation. I did so nevertheless, for it appears that I was something of a prophet, though I have not studied prophecy. I wrote that the materialist would be found to help this great cause, and he has material-

ized, and I am commissioned to make an announcement with regard to this very important subject. The Society is engaged in the work of publishing an English translation of the Bible, besides other important work requiring adequate endowment at the hands of the Jewish people of this country. One has been found who is ready to translate his ideals into deeds; he is ready to give to the Jewish Publication Society the full fifty thousand dollars required for the Bible work. No conditions of moment are attached to the gift. It is only required that a plan shall be evolved by a Committee, the members of which are present this evening, and I think they will not be difficult men to deal with, so that we are now able to make the announcement, as an assured fact, that the money for the publication of the Bible will be forthcoming. The letter promising the gift comes to us from the Orient, from Algiers, and the donor is our friend Mr. Jacob H. Schiff.

This is not the only announcement I have the honor to make. I have also been authorized to make the statement that for the general work of this organization, which is just as important as the fund for the Bible Translation, pledges to the amount of \$12,750 have been received. I am not going to read all the pledges. I shall read only one, in order to make you aim high. The firm of Wolf Brothers of Philadelphia have contributed five thousand dollars to this fund.

I have said all I can upon this subject. I have shown you a way in which you can translate ideals into deeds. Now let the deeds follow!

The Toastmaster then called upon Professor Israel Friedlaender to respond to the toast, The Jewish Publication Society and Its Relation to College and University Men.

Professor Friedlaender, of New York City, spoke as follows:

Mr. Toastmaster, Ladies and Gentlemen: The last two days have been fraught with memories of the past. This morning and afternoon we listened to some "past" masters, who, with feminine charm or with masculine vigor, pictured the *history* of our Society. As far as I am concerned, I propose to be less old-fashioned. I prefer to be a "futurist" and to speak of the *future* of The Jewish Publication Society of America. I know full well that to predict the future is a hazardous undertaking. For our rabbis tell us that on the day on which the Temple was destroyed, the gift of prophecy passed over to children and fools, and I am no more a child, nor am I particularly anxious to make a fool of myself. However, I merely have to look at our distinguished X-table to be enabled to predict the future with certainty, for it is the peculiar quality of X-rays that they render the invisible visible.

When I examine our head table, I discover in it a symbol of what Doctor Schechter would call Catholic Israel. I see before me Mr. Nahum Sokolow, one of the leading figures of the greatest Jewry of Eastern Europe. At his side, I observe Mr. Hermann Struck, the distinguished champion of the greatest Jewry of Western Europe. Near him sits Dr. Hyamson, the well-known representative of the influential Jewry of England, and, if I may associate one of our own with our foreign guests, I see Professor Schechter, who in his life and work typifies all these three Jewries combined. Last, but by no means least, I see before me Mr. Aaronsohn of Palestine—and, judging by your applause, I am safe in stating that, however skeptical you may be as to the national aspirations of our people, you only have to look at his sturdy figure to realize the substantial possibilities of the land of Israel.

Now, among these various Jewries a mighty process is going on, the process of giving and taking, such as has been going on since our people went into exile. The spiritual influences of Russia are moulding modern Jewish life in Germany. The Hilfsverein of Germany is backing Jewish life in Russia. The same is true of England, and I need not speak of the ever-increasing exchange of gifts and ideas between Palestine and the Diaspora.

But the same process of giving and taking is going on between the Jews of America and the other Jewries of the world. It is not accidental that some of the gentlemen who grace our table of honor, while intimately connected with the Publication Society, are prominently associated with the American Jewish Committee. It is certainly not accidental that our beloved Toastmaster, who might be called both the *dayyan* (for *dayyan* is judge) and the doyen of American Jewry, is not only the head and the heart of the Jewish Publication Society, from its inception down to this day, but was, at the same time, one of the principal founders and up till recently the President of the American Jewish Committee. This great organization demonstrates the fact that the Jewry of America, young as it is, is already the giver. It extends financial help to our suffering brethren all over the world, and in a noble and courageous fight it stood up for the political rights of our people, which were those of humanity.

Yet, at the same time, it must be confessed that in the domain of spirit American Israel is still essentially the taker. During the twenty-five years of its existence, The Jewish Publication Society of America has in the main drawn upon the spiritual resources of other lands. There can be no doubt, however, that in the next twenty-five years American Jewry

will become the leader of the Jewish Diaspora, and it will have to give spiritually no less than materially. To use a simile which you may find illuminating in the literal sense of the word, if in the last quarter of a century the light that emanated from American Jewry was like that of the moon, soft, beautiful, but borrowed, in the next quarter of a century the light radiating from it will have to resemble that of the sun, sending forth life and warmth to all around it. Where, however, will the source of energy be found whence this powerful light shall proceed?

I believe that I can best predict the future by referring you to a simple fact of the past. It was in June, 1906, that a few Jewish students at Harvard University came together and organized the Harvard Menorah Society, which accepted as its motto יְהִי אֹורָה, "Let there be light," and as its symbol the Menorah, the traditional candlestick which diffused a perpetual light in the ancient sanctuary of Israel. This light has been constantly growing, and in the month of January of this year the various Menorah Societies which have in the meantime been founded met at Chicago, and formed the Inter-collegiate Menorah Association for the study and promotion of Jewish culture and Jewish ideals. This Association, whose President, Mr. Henry Hurwitz, we have the privilege of having with us to-night, is now composed of twenty-three individual students' societies, which are scattered all over the country, from Maine to Texas and from New York to California. It counts, at present, about one thousand members, but there is little doubt in my mind that in a very short time it will embrace the better part—both quantitatively and qualitatively—of our Jewish college youth. This college youth will, in my firm conviction, be the bearer of that spiritual light

which shall ultimately radiate from the Jews of America to the Jews in other lands. It goes without saying that these noble endeavors must be encouraged and assisted. Even the holy candlestick in the sanctuary had to be filled with oil, with יְהִי יוֹם, "the pure oil of olives." Thus the Menorah organization needs a sort of Standard Oil Company, which shall finance it, and furnish it with the material means for its spiritual aims. But, given this support, our young students, the Jewish leaders of the future, are sure to reach their noble goal.

You may be wondering about the connection of the Menorah organization with the Publication Society. The reason will become patent to you when I tell you that the Menorah students represent the most curious element in the constituency of the Society. While it has occasionally been said that the Publication Society has subscribers who are not readers, these students are just the reverse: they are not anxious to be subscribers and put up the annual subscription fee of three dollars, but they are mighty anxious to become readers and make good use of our publications. I hope I do not betray confidences when I state that the Intercollegiate Menorah Association has already applied to our Society in the direction indicated, and that there is reason to expect that their legitimate wishes will find a favorable hearing.

Let us hope that the Menorah of our Jewish college youth will carry the light of Jewish culture and Jewish ideals to the Jews of America, and through them to the Jews of the world. Mr. Marshall has just spoken of the Materialization of the Ideal, the material expression of the ideal brotherhood of Israel, as characteristic of the past phase of our Society. May the next phase be marked by the Idealization of the

Material, by the transformation of our material resources into spiritual values. If the Silver Anniversary of our Society symbolizes the lunar period of our spiritual receptiveness, then may the Golden Jubilee typify the solar era of the mental creativeness of American Israel. And thus let me conclude with the fervent wish of a "sunny" future for The Jewish Publication Society of America.



FIRST SEAL USED BY
THE JEWISH PUBLICATION SOCIETY OF AMERICA

CHARTER AND BY-LAWS

CHARTER

The terms of the charter are as follows:

The name of the corporation is THE JEWISH PUBLICATION SOCIETY OF AMERICA.

The said Corporation is formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific, and religious works, giving instruction in the principles of the Jewish religion and in Jewish history and literature.

The business of said corporation is to be transacted in the city and county of Philadelphia.

The corporation is to exist perpetually.

There is no capital stock, and there are no shares of stock.

The corporation is to be managed by a Board of Trustees, consisting of fifteen members, and by the following officers: President, Vice-President, Secretary, and Treasurer, and such other officers as may from time to time be necessary.

BY-LAWS

ARTICLE I

Membership

SECTION I.—The Society shall be composed of Annual Members, Special Members, Library Members, Patrons, Friends, and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of three dollars (\$3), or a Special Member by the annual payment of five dollars (\$5), or a Library Member by the annual payment of ten dollars (\$10), or a Patron by the annual payment of twenty dollars (\$20), or a Friend by the annual payment of fifty dollars (\$50), or a Life Member by one payment of one hundred dollars (\$100).

SEC. II.—Any Jewish Society may become a Member by the annual payment of ten dollars (\$10).

SEC. III.—Any person may become a Subscriber by the annual payment of three dollars (\$3), which entitles him or her to all the publications of the Society to which members are entitled.

ARTICLE II

Meetings

SECTION I.—The annual meeting of this Society shall be held in the month of May, the day of such meeting to be fixed by the Directors at their meeting in the previous March.

SEC. II.—Special meetings may be held at any time at the call of the President, or by a vote of a majority of the Board of Directors, or at the written request of fifty members of the Society.

ARTICLE III

Officers and their Duties

SECTION I.—There shall be fifteen Directors, to be elected by the Society by ballot.

At the first meeting all of the said fifteen shall be elected, five of them to serve for one year, five for two years, and five for three years, and at every subsequent annual meeting five shall be elected for three years.

SEC. II.—Out of the said fifteen, the Society shall annually elect a President, Vice-President, and Second Vice-President, who shall hold their offices for one year.

SEC. III.—The Society shall also elect fifteen Honorary Vice-Presidents, in the same manner and for the same terms of office as the Directors are chosen.

SEC. IV.—The Board of Directors shall elect a Treasurer, a Secretary, and such other officers as they may from time to time find necessary or expedient for the transaction of the Society's business.

SEC. V.—The Board of Directors shall appoint its own committees, including a Publication Committee, which committee may consist in whole or in part of members of the Board.

The Publication Committee shall serve for one year.

ARTICLE IV

Quorum

SECTION I.—Forty members of the Society shall constitute a quorum for the transaction of business.

ARTICLE V*Vacancies*

SECTION I.—The Board of Directors shall have power to fill all vacancies for unexpired terms.

ARTICLE VI*Benefits*

SECTION I.—Every member of the Society shall receive a copy of each of its publications approved by the Board of Trustees for distribution among the members.

ARTICLE VII*Free Distribution*

SECTION I.—The Board of Directors is authorized to distribute copies of the Society's publications among such institutions as may be deemed proper, and wherever such distribution may be deemed productive of good for the cause of Israel.

ARTICLE VIII*Auxiliaries*

SECTION I.—Other associations for a similar object may be made auxiliary to this Society, by such names and in such manner as may be directed by the Board of Directors, and shall have the privilege of representation at meetings. Agencies for the sale and distribution of the Society's publications shall be established by the Board of Directors in different sections of the country. The Society shall have the right to establish branches.

ARTICLE IX

Finances

SECTION I.—Moneys received for life memberships, and donations and bequests for such purpose, together with such other moneys as the Board of Directors may deem proper, shall constitute a permanent fund, but the interest of such fund may be used for the purposes of the Society.

ARTICLE X

Amendments

These By-Laws may be altered or amended by a vote of two-thirds of those entitled to vote at any meeting of the Society; *provided* that thirty days' notice be given by the Board of Directors, by publication, to the members of the Society.

LIST OF PUBLICATIONS

1888-1913

ABRAHAMS, ISRAEL. See also **YELLIN, DAVID.**
The Book of Delight and Other Papers. 1912.
Chapters on Jewish Literature. 1899.
Jewish Life in the Middle Ages. 1896.

ADLER, CYRUS (ed.).
American Jewish Year Book, 5660 (1899), 5661 (1900),
5662 (1901), 5663 (1902), 5664 (1903), 5665 (1904),
5666 (1905).
The Voice of America on Kishineff. 1904.

ADLER, ELKAN N.
Jews in Many Lands. 1905.

ADLER, LIEBMAN.
Sabbath Hours. Translated from the German by Wilhelmina
Jastrow (Wallerstein). 1893.

AGUILAR, GRACE.
The Vale of Cedars and Other Tales. 1902.

AHAD HA-'AM (pseud. of Asher Ginzberg).
Selected Essays. Translated from the Hebrew by Leon
Simon. 1912.

BENTWICH, NORMAN.
Philo-Judaeus of Alexandria. 1910.

CANFIELD, W. W.
The Sign above the Door. 1912.

COHEN, ISABEL E. (ed.).
Legends and Tales. 1905.
Readings and Recitations. 1895.

COOPER, S. W.
Think and Thank. 1890.

DARMESTETER, ARSÈNE.
The Talmud. Translated from the French by Henrietta
Szold. 1897.

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DAVIS (SALAMAN), NINA. Editor and translator from the Hebrew.
Songs of Exile. By Hebrew Poets. 1901.

DAVITT, MICHAEL.
Within the Pale. 1903.

DEMBITZ, LEWIS N.
Jewish Services in Synagogue and Home. 1898.

DEUTSCH, EMANUEL.
The Talmud. 1895.

DUBNOW, S. M.
Jewish History. Translated from the German of Israel Friedlaender by Henrietta Szold. 1903.

FRANK, HELENA. Editor and translator from the Yiddish. See also PEREZ, ISAAC LOEB.
Yiddish Tales. 1912.

FRANK, ULRICH (pseud. of Ulla Wolff).
Simon Eichelkatz—The Patriarch. Translated from the German by Adele Szold (Seltzer). 1907.

FRIEDENWALD, HERBERT (ed.).
American Jewish Year Book, 5669 (1908), 5670 (1909), 5671 (1910), 5672 (1911), 5673 (1912).

GINZBERG, LOUIS.
The Legends of the Jews. 4 vols. Translated from the German Manuscript by Henrietta Szold and Paul Radin. 1909, 1910, 1911, 1913.

GOLDSMITH, MILTON.
Rabbi and Priest. 1891.

GORDON, SAMUEL.
Sons of the Covenant. 1900.
Strangers at the Gate. 1902.

GRAETZ, HEINRICH.
History of the Jews. 6 vols. Translated from the German by Bella Loewy; biography of author by Philipp Bloch, translated from the German by Henrietta Szold; index by Henrietta Szold. 1891, 1893, 1894, 1894, 1895, 1898.

GREENSTONE, JULIUS H.
The Messiah Idea in Jewish History. 1906.

ILLOWIZI, HENRY.
In the Pale. 1897.

